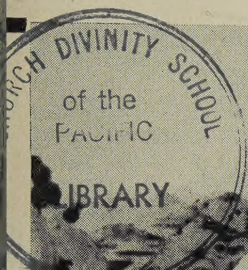


The Living Church

December 19, 1954 Price 20 Cents



NATIVITY: Silent shepherds, singing angels [p. 18].

London, National Gallery.

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CHRISTMAS



CHRISTMAS GREETINGS and BEST WISHES for the COMING YEAR



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Chicago NEW YORK San Francisco

LETTERS

LIVING CHURCH readers communicate with each other using their own names, not initials or pseudonyms. They are also asked to give address and title or occupation, and to limit their letters to 300 words.

Thanks for Christmas Joy

I acknowledge with thanks the check for \$10 from THE LIVING CHURCH contributed by Miss Annie E. Stewart for leprosy dispensaries in the city of Calcutta established and served by me for many years. Please convey my thanks to her.

The contribution will partly provide for Christmas joy and treat to the leper patients and partly will go to build a small quarter attached to the main dispensary for the residence of a fulltime Christian worker for them. We are searching for more funds for the building.

I am 80 years of age and have retired here completely broken, a very feeble invalid, partially blind lately, and almost helpless. I live alone without any relative by my side, being a convert to Christianity. Hindu India is still burdened with many prejudices and very rigid in the observances of castes and creeds.

We have a merciful Lord; how thoughtful He is to them who trust in Him.

In my retirement I have written an autobiography and have told in it how and why I became a Christian from Hinduism and what a lot of persecutions and loss I had to suffer. I have also told in it of my labor first among the university students and then in Calcutta slums for the leper and unwanted and depressed class children. It is in the hand of the Church and when published I hope to be able to send you and the Church a copy of it. Means and ways are still to be found.

(Rev.) P. A. N. SEN.

Bihar, India

Name of Church

If those . . . who want the undesirable official title of the Church . . . changed are not more careful at the next General Convention . . . their wishes may receive short shrift.

A study of Convention reports at which this subject has been brought up reveals that this is what has happened: A number of dioceses formally petition General Convention for a change of title. This petition or resolution is passed over to a committee on the Prayer Book or some other committee. To get rid of it, the Committee simply reports back (it has happened again and again) that the change proposed is "inexpedient at this time." And that's the end of the proposal.

Care must be taken to obligate such a committee, should a similar proposal fall into its hands in 1955, to bring the matter to the two Houses for discussion and debate. Three to five men should not be allowed to defeat the wishes of all the Churchpeople who are represented by the various proposals and resolutions asking for a change. We need something more from the Committee than the lame "It is not expedient at this time." The Committee must be compelled to say why, or else let the Convention debate the matter. We do not need a committee that will

Speaking of life insurance:

How much is 'enough'?

The chances of your having too much insurance, according to one authority, are about the same as your having too much income, or too many years in your lifetime.

But there is a *practical* answer to the question of how much you should carry . . . though it can be found only by a study of your own situation. We suggest: for a competent appraisal of your individual needs, write our Programming Service.

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prove itself to be simply an ecclesiastical wastebasket for our diocesan efforts and proposals.

H. J. MAINWARING.

Wollaston, Mass.

Editor's Comment:

The problem of expediency involved here is the use of the name of the Church in the Book of Common Prayer. It appears on the title page, in the oath of conformity on page 552, and on the title page of the Articles of Religion on page 601. Thus, a change in name involves certain Prayer Book amendments, although the substantial question is not exactly a Prayer Book question. In our opinion, it would be better for General Convention to deal with the name of the Church independently of the general question of Prayer Book revision, in order to avoid any suggestion that a change of name is related to any change in doctrine, discipline, or worship.

Bishop Higgins' article on The Future of the Anglican Communion [L. C., November 21st], found me in complete agreement from start to finish, but I was particularly pleased that we think alike regarding the advantages to be gained from the name Anglican for the American Church.

This conviction came to me from reading of the Anglican Congress news [L. C., August 29th]: "... At the end of 10 days ... any Minneapolis Church could probably call itself 'Anglican,' as was suggested by the Archbishop of Quebec, with perhaps more assurance of understanding by the general public of its real world position, than derives from present nomenclature."

I am of Anglo-Catholic persuasion and the word "Protestant" affixed to our title disturbs me about as much as the thought of removing it does our Evangelical brethren. For the name "Episcopal" I have a deep and long-abiding affection, but it must be admitted that Evelyn Waugh makes a point in his novel *Brideshead Revisited* (Little, Brown, and Co., 1944), when he introduces a character as an Episcopal Bishop, "redundantly, it seems."

(Mrs. David A.) ELIZABETH A. MILLER.
Dallas, Texas.

Southwest Synod

As Secretary of the Province of the Southwest, it falls upon me to call to your attention a serious error in reporting [L. C., December 5th]. Could I ask you to please correct the error, not merely in the Letters to the Editor section, but in an article. To quote from page 9, "A resolution calling for amendment of the National Church Constitution, so as to make epidemics or disasters the only grounds for changing the site of General Convention was adopted by the Synod of the 7th Province, meeting in Dallas." I beg correction on this quote. This quote, which was offered in resolution, was tabled.

However, there was a resolution passed unanimously (and would you please print the resolution as it was passed unanimously, so that your readers will understand what action took place). We do not want to have bad feelings about this any more. Here is the resolution:

"Whereas the 7th Province feels disappointment that General Convention could not be held in this Province; and whereas the Presiding Bishop is known to have arrived at his decision to hold General Convention in Honolulu under great distress of mind; therefore be it resolved that the Constitution and Canons Committee of the General Convention be requested to study Article I, Section 7, of the Constitution, with the purpose of making recommendations to the Convention of changes which will relieve the Presiding Bishop of making such a decision by himself."

It was in this good spirit that this resolution was passed. I certainly would appreciate your consideration and help by getting this into print. I thank you a thousand times.

(Rev.) JAMES JOSEPH,
Secretary, Province of the Southwest.
Corsicana, Texas.

Intinction

In every controversy over intinction as an alternative to the traditional method of administering the consecrated wine in the Episcopal Church there is one strange omission. Why is it that no one suggests as another alternative the method employed almost universally by the various Protestant denominations? In view of the reference in the Prayer Book rubric, p. 80, to "every vessel in which there is any wine to be consecrated," would the use of many cups be regarded as illegal? In what

way is intinction preferable to the individual cup?

I should like to address this question to the Evangelicals in particular. There can be little doubt of the reply to be expected from Catholics. But it would be interesting to hear from the Rev. Gardiner Day on this subject. Why does he consider intinction superior to the practice of his Protestant friends? I suspect that such a statement would provoke considerable comment from all sides of the problem. And I believe that a frank discussion of this alternative would help. . . .

(Rev. Dr.) C. M. COLDREN, JR.,
Rector, Christ Church.

Middletown, Conn.

Records of 1884

On November 22d, to the accompaniment of flashing bulbs and grinding TV cameras, I took part in the opening of a box taken from the original foundation stone of St. Luke's Hospital in Cedar Rapids, Iowa. This institution, begun by Grace Church, Cedar Rapids, on May 7, 1884, has now been improved, and part of the old building razed. . . .

The box . . . contained many papers of historic interest both to the civic community and the church. I was asked, together with Dr. Gordon Rahn, vice president of the medical staff of the hospital, to identify the contents of the box. We found in it newspapers of May 7, 1884, with an account of the stone-laying program; a copy of the sermon of the Rev. Samuel Ringold who began the campaign for a hospital here; some records of the Board of Trade; a list of first contributors; a Bible and Prayer Book dating 1880; a copy of the *Iowa Churchman* for April

The Deacon on Christmas Eve

Note: City folk may think of deacons only as apprentices and curates. But out where the population thins and the mission fields are far-scattered, deacons and lay readers are often in charge of churches. So the Christmas midnight service may be Evening Prayer.

NO Chalice, Lord, bears proof of You.
No Body lies in form of bread upon the silver plate.
Dark are the altar candles, dark as night,
Dark as a stable, as a womb.

And yet, Lord, there are other lights
Beside Your altar and beside the creche.
And if no Sursum Corda rings its call,
We'll hear again sweet Mary's hymn
And Simeon's death-hungry cry.

If, then, we read from lectern, not from Missal;
If the stole still hangs askew;
If we may not of your body and your blood partake,
Be with us, Lord of Bethlehem,
Be with us, God of the manger bed —
Walk with us priestless folk this night!

(Rev.) BILL ANDREWS

1884; and a directory of the episcopal diocese of Iowa for that year. Also . . . a copy of *THE LIVING CHURCH* dated April 5, 1884.

THE LIVING CHURCH at that time was apparently published at 162 Washington Street, Chicago, and it lists the Rev. C. W. Leffingwell, D.D., as editor. This issue was a four-page sheet apparently, more of the small newspaper type than of the magazine. Its stated circulation was 16,000 copies per week, and it was evidently quite proud of this, for an editorial, commenting on its progress says, "The record is representative of the best Church journalism in the country." The paper generally is in fair condition, parts of it being torn, but some readable. Its tone is definitely Catholic, and there are many illustrated advertisements from organ and church supply companies, as well as some from medications. . . .

(Rev.) A. T. B. HAINES,
Rector, Grace Church.

Cedar Rapids, Iowa

Intinction

The priest is more vulnerable to whatever dangers may lurk in the "common cup" than any of his flock. He drains the chalice at the ablutions after all the communicants have received therefrom and deposited bacteria thereon, and many priests follow the ancient practice of cleansing the rim of the chalice with their lips. If, therefore, the "common cup" is a carrier of disease, the fact will be revealed in the health patterns of our clergy.

The proponents of intinction can theorize to their hearts' content over the dangers and the opponents of intinction can theorize to their hearts' content over the cleansing property of alcohol or the sterile quality of precious metals, but after all is said and done, the proof of the pudding is in the eating.

If statistics which the Church Pension Fund and our diocesan bishops can furnish point to our clergy as being more prone to communicable diseases than a comparable group of people who do not use the "common cup," then we should make intinction mandatory. But if they fail to substantiate such an idea in actual practice (as I strongly suspect from my acquaintance with the clergy) then we should stop all this talk about the theoretical danger and trust the Lord that He is not allowing His Sacrament to be used as a carrier of disease.

(Rev.) FRANCIS W. READ,
Rector, St. Stephen's Church.

San Luis Obispo, Calif.

Heroic Pioneer

I am distressed to find the name of Dr. Ferdinand C. Ewer, founder of St. Ignatius Church, New York City, appearing on page 20 of the November 21st issue of *THE LIVING CHURCH* as Dr. Ferdinand Lower.

Dr. Ewer was a heroic pioneer of the Anglo-Catholic movement from 1871. Dr. Arthur Ritchie built upon his work during his own subsequent (and long) service as rector.

(Miss) ELIMA A. FOSTER.
Cleveland, Ohio.

Small Flocks on Lonely Hillside

A copy of the Berkeley Divinity School Centennial Convocation program has come to hand with a list of the recipients of honorary degrees. Except for the Presiding Bishop all the clergy thus honored are rectors of large parishes and/or closely connected with a seminary. I have no quarrel on the score of their fitness to receive such degrees, but this revives an old question which has been stewing in my brain for a number of years:

Why is it that, with rare exceptions, the people who receive honorary degrees from the seminaries are bishops, rectors of "successful" parishes, or seminary professors? Are not the missionaries working in out-of-the-way places considered to be "successful"? Has a priest somehow failed in his vocation if he is not earning \$5000 a year or teaching in a seminary?

Those who are devotedly tending small flocks on lonely hillside would be the last to seek or even expect high honors for their labors, but it is not with them in mind that I write. What about the seminary students sitting in the audience? An honorary degree is a mark of recognition for work well done, and a stamp of approval on the results. Are seminarians being told thus subtly that if they want to be "successful" they must aim for the biggest parish and the highest salary they can get, or start on the way to a seminary professorship?

We speak fervently of being a missionary Church, and then use the mission field as a training ground for men who are on their way to "bigger things." I recall what one of the great bishops of the Church said when he found that I was coming to South Dakota: "You will go out there for a couple of years, make your mistakes, and then come back East." If what he said is expressive of the mind of the Church, then how can anyone expect our missionary work to grow any faster than it is growing?

How persistently and with what success is the mission field being presented to seminarians as a career? They hear about it when missionary bishops visit the seminaries on recruiting expeditions, but that is spasmodic at best.

Would it not be fruitful for everyone concerned if the seminaries invited, from time to time, a selected missionary to serve in a temporary appointment as "lecturer in missions," or in some other capacity? Missionaries need the intellectual refreshment which would come from such contacts as much as anyone, and the missionary opportunities in the Church would be presented with a vividness which would not be possible in any other way.

(Rev.) EDWARD O. MOORE,
Assistant, Corn Creek Mission.
Martin, S. Dak.

Work

In *Sorts and Conditions* [L. C., October 10th] you say: "We work first and foremost in order to make a living. . . ." I do not so work, and I doubt that you do. I work in order to fulfill my vocation as a priest. Even if I had an independent income, I should work as a priest. If my work as a priest did not provide

my living, I should have to work for my living in some other occupation so that I could continue to do the work that God has called me to do. (Many priests in Japan, and no doubt elsewhere, are forced to do just that.)

You also say that you "get the impression that individuals and our society as a whole tend to exaggerate the importance of work as 'self-fulfilment' and 'creativity' and even as 'service to others' . . ." I get the opposite impression; I get the impression that our society and the people in it, whether knowingly or not, exaggerate "the grimmer aspects of the subject." I find very few people who think that their work is satisfying. The usual comment is "You have to make a living." With which we can't quarrel. But it is a question of order: which is first and foremost — vocation or drudgery?

Our society betrays its radical disorder in the way it answers this question. It has persuaded us that the first consideration is to make a living. Therefore most people are doing work that they would not choose to do if they felt free to choose, are living where they would not choose to live if they felt free to choose, etc. The Church has an urgent responsibility today to tell people that they are free to choose, within the necessary limits of human existence, and to point out what those limits are, and how we can work within those limits, still exercising our God-given freedom of choice.

Dorothy Sayers shows a profound understanding of work in her essay "Why Work?" and in the closing chapters of *The Mind of the Maker*. It is she, I believe, who points out that the burden of the Genesis observation on work is not that work in itself is a curse, but that, for sinful man, work involves the curse of drudgery.

Your objection to a shallow, falsely optimistic account of work is well taken. Even a world which offered us abundant leisure (which many secularists envision) would, as you say, "cry out for a Saviour"; indeed, given sinful men, leisure would but offer greater opportunity for evil-doing. And you are quite right in saying that the beginning of the process of redemption "is surely in an honest acceptance of work." I would only take exception to (what seems to me) your confused concept of work.

(Rev.) J. F. HARRIMAN,
Rector, Church of the Atonement.
Chicago, Ill.

A Delightful Association

Because so many can be misled by so little, I am constrained to correct publicly an embarrassing slip in the advertising, in your issue of November 28th, of *Faith and Behavior*, by Chad Walsh and myself.

In the ad I am proclaimed as "Warden of the School of the Prophets." Bishop Block of California is warden of the school. I am the assistant warden, and completely happy in this delightful and rewarding association with Bishop Block.

(Rev.) ERIC MONTIZAMBERT,
Assistant Warden,
The School of the Prophets.
San Francisco, Calif.

The Living Church

Established 1878

A Weekly Record of the News, the Work,
and the Thought of the Episcopal Church.

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Things to Come

DECEMBER						
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12	13	14	15	16	17	18
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JANUARY						
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23	24	25	26	27	28	29
30	31					

December

- 4th Sunday in Advent.
- St. Thomas
- Christmas Day.
- St. Stephen.
- St. John Evangelist.
- Holy Innocents.

January

- Circumcision.
- 2d Sunday after Christmas.
- Epiphany.
- Special convention diocese of New Jersey for election of successor to the late Bishop Wallace John Gardner, Trinity Cathedral, Trenton.
- 1st Sunday after Epiphany.
- 2d Sunday after Epiphany.
- Church and Economic Life Week, to 22d.
- 3d Sunday after Epiphany.
- Theological Education Sunday.
- Girls' Friendly Society week to 30th.
- Conversion of St. Paul.
- 4th Sunday after Epiphany.

LIVING CHURCH news is gathered by a staff of over 100 correspondents, one in every diocese and missionary district of the Episcopal Church and number overseas. THE LIVING CHURCH is a subscriber to Religious News Service and Ecumenical Press Service and is served by leading national news picture agencies.

Member of the Associated Church Press.

December 19, 1954

LETTERS

Fellow Citizens

In the Editor's Comment on Bishop Thomas' letter [L. C., October 24th] reference is made to a recent estimate in *Time* magazine, of the percentage of American Negroes having some European ancestry which, regardless of the source, is open to question.

The great majority of those of mixed European and African blood in the United States today stem from conditions prevailing in the South prior to 1865. Since that time there has been a sharp separation of the races, mutually concurred in by all concerned, and mixing of blood has been reduced to a minimum.

Liberal-minded Southerners do not consider themselves innately superior to their colored fellow citizens, but are convinced that the best interests of both races are best served by maintaining a certain measure of separation.

FRED G. MAHLER.

Raleigh, N. C.

Strange Change in Thinking

As a delegate to the Anglican Congress, I was indelibly impressed with the vitality and solidity of Anglican thinking. That some men could go out from that great Congress and begin free-lance interpretation of the fine truths enunciated there is beyond my limited intelligence. We were there to formulate our own Anglican thinking toward the Church, and then to take our views and humbly offer them at the World Council.

I cannot blame the Hiawatha [railroad] trip from Minneapolis to Chicago for the strange change in thinking which took place in so short a time. However, the Anglican Congress certainly pronounced views in an utterly loyal, and to my mind, consecrated manner; and certainly at Evanston there was not complete devotion to faithfully presenting our views. In this we failed; and I thank Bishop Higgins [L. C., November 21st] for pulling us up short of "ecclesiastical suicide."

I came to the Episcopal Church from another Church, and I am a clergyman today partly out of gratitude for what I

have found in this Church. I could, would not, and morally should not, go back to what I knew before coming to the Episcopal Church. Hence I join my small voice to Bishop Higgins's better one: "Amen!"

(Rev.) GEORGE E. HOFFMAN,
Rector, St. Andrew's Church.

Paris, Ill.

Morning Prayer Parishes

I am constrained to reply to Chaplain Stipe's letter, "In the Mud" [L. C., August 22d], in which he states categorically that "Men [armed forces] who seldom or never attend Episcopal services . . . are most often the men who have been brought up in Protestant Morning Prayer parishes and have convictions that it doesn't really make any difference, as long as they attend some Protestant service."

As a Navy chaplain, and as a priest of our Church, I must take exception to such statements, which are far from being "impartial," and, in my opinion, do infinitely more harm than good, and certainly do not help to make us of "one mind, united in one holy bond of truth and peace, of faith and charity," to quote Chaplain Stipe.

It seems hardly necessary to remind the Chaplain that the very Prayer Book he is using authorizes the use of Morning Prayer and is entitled, "The Book of Common Prayer. . . According to the Use of The Protestant Episcopal Church. . ."

(Rev.) WILLIAM S. NOCE,
Chaplain, USN.

Norfolk, Va.

Temptation

Referring to "Sorts and Conditions" of November 7th (which was very good): The Roman Catholic would look to his book of casuistry.

The Anglican would write as you write.

The Baptist would probably turn to St. Paul — "God is faithful and he will not let you be tempted beyond your strength, but with the temptation will also provide the way of escape, that you may be able to endure it." (I Cor. 10:13)

(Rev.) WILLIAM L. KIER.

Pittsburgh, Pa.

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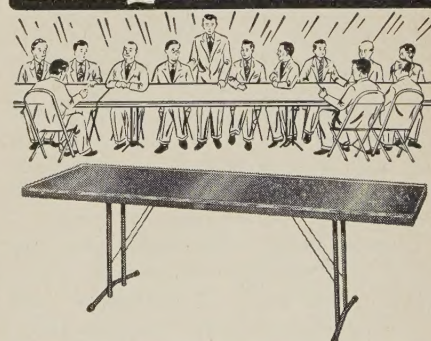
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EPISCOPATE

After the Symphony

By LUCY WELLINGTON

The consecration of the Rev. Anson Phelps Stokes, Jr., D.D., as Bishop Coadjutor of the diocese of Massachusetts on December 4th at Trinity Church, Boston, came at the end of the week-long National Council of Churches Assembly. Some people, who had come to Boston for the Assembly, stayed over for the consecration.

More than 200 people were waiting outside Trinity Church as early as 9:30 a.m. in the biting 24 degree cold, waiting for the doors to be opened to the public at 10:15 a.m., and the church was soon filled to its capacity of 1650 persons.

As the impressive ceremony began, with 20 bishops in rochet and chimere, 235 clergy from Massachusetts and other dioceses and communions, the choir, students of Episcopal Theological School, and others marching in the procession, the congregation rose and sang "Come, Thou Almighty King."

Bishop Donegan of New York, Dr. Stokes' Bishop for the four years that he had served as rector of St. Bartholomew's Church, New York, delivered the consecration sermon.

Radio broadcasters, newspaper reporters, and photographers, who sat in the Baptistry or Nun's Gallery to the right of the chancel, took careful note of the proceedings. The service, from the end of Bishop Donegan's sermon to the high point of the laying on of hands, was transcribed and broadcast over station WBZ at 9:30 p.m. that night, after the weekly broadcast of the Boston Symphony Orchestra. The Rev. David Norton, rector of St. Michael's Church, Marblehead, Mass., was the commentator for WBZ. A tape recording of the consecration was taken. The Boston *Globe's* Sunday edition appeared the next day with a four-color picture on the front of the magazine section of Bishop Stokes in his episcopal robes.

Bishop Stokes' consecrator was the Presiding Bishop. Co-consecrators were Bishop Nash of Massachusetts and Bishop Hobson of Southern Ohio. Other bishops in the service were: Presenting bishops: Bishop Campbell, Suffragan of

Christmas Message, 1954

By the Most Rev. Henry Knox Sherrill

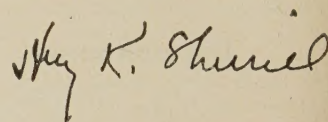
Presiding Bishop

CHRISTMAS-TIDE appeals to almost everyone. It is a family season, a time of giving and receiving, of good wishes and good will, marked particularly by the excitement and the laughter of little children. All this is good and at its best has not been destroyed by commercialization or by the sterner realities of today. But is this enough? It is so characteristic of our civilization that we confuse the primary and the secondary, that we grasp for the fruit and neglect the vine.

Christmas celebrates a great spiritual event in history. "God so loved the world that He gave." Here is a fact understood by countless men and

women of simple faith, and yet a truth so deep that it has moved historians, philosophers, and theologians.

Christ can only be Christmas as we, with the company of faithful people, thank God humbly yet joyfully for this great gift and pray that Christ may be in our heads and understanding, in our hearts and in our thinking, so another Christmas[†] will mean the re-birth of Christ in each one of us.



Los Angeles, and Bishop Heron, retired Suffragan of Massachusetts; epistoler, Bishop Loring of Maine; gospeler, Bishop Lawrence of Western Massachusetts.* The litanist was the Rev. S. Whitney Hale, rector of the Church of the Advent, Boston. One of the attending presbyters was Bishop Stokes' father, the Rev. Anson Phelps Stokes, Sr.†

Bishop Nash led in the singing of the "Veni, Creator Spiritus." In speaking of the laying on of hands, Bishop Nash said later that he was worried for a minute that they would have to have a double formation, as 20 bishops leaned in a circle over Bishop Stokes, to place their hands on his head.

Bishop-elect Stokes wore a broad smile on his face, as he came down the aisle in the procession. His replies came in a clear, firm voice.

One of the most touching parts of the

*Other bishops who marched in the procession were: Bishop Burroughs of Ohio, Bishop Street, Suffragan of Chicago, Bishop Scaife of Western New York, Bishops Hatch, Suffragan of Connecticut, and Gray of Connecticut, Bishop Higgins, Coadjutor of Rhode Island, Bishop Hall of New Hampshire, Bishops Barry of Albany and Richards, Suffragan of Albany, Bishop Sherman, Suffragan of Long Island, Bishop Ludlow, retired Suffragan of Newark, and Bishop Dun of Washington.

†Author of the three-volume work *Church and State in the United States*.

service was during Holy Communion, when Carol Stokes, aged nine, came to the Communion rail with her mother, and took Communion from her father.

At the luncheon after the consecration, Bishop Sherrill, Bishop Nash, Bishop Stokes, and the Rev. Dr. Theodore P. Ferris, rector of Trinity Church, Boston, spoke briefly. More than 8000 attended the luncheon held at the Sheraton-Plaza. Bishop Nash said that he was happy to announce that Massachusetts had gone over the top December 3d in the Builders for Christ campaign. Bishop Sherrill spoke of the tremendous migration that has been taking place, toward the west and southwest, and said he hoped that Massachusetts would continue under the leadership of Bishop Nash and Bishop Stokes to be a pioneer in the ecumenical movement.

There are 78,000 communicants in the diocese of Massachusetts with 2000 parishes and missions, covering the area from Boston Harbor to Worcester, and from Amesbury to Cape Cod.

Upon the retirement of Bishop Nash, now 66, Bishop Stokes will become the 11th Bishop of Massachusetts. He is the 13th to be consecrated in the diocese. There have been two Suffragan bishops.

Of a prominent Church family, Dr.

TUNING IN: ¶Christmas Day this year (December 25, 1954) falls upon a Saturday. December 25, I B.C. likewise fell upon a Saturday; and this is the traditional date of Christ's birth. The Saturday following was January 1, I A.D. — since, accord-

ing to historical reckoning, there is no intervening year designated "0." Thus began the Christian era. But the actual day of Christ's birth is anybody's guess; and the year seems to have been before 4 B.C. (death of Herod).

Stokes has travelled widely and served churches in several dioceses. He studied at Cambridge University, Yale Divinity School, and Episcopal Theological School. In the year 1929-1930 he travelled in Russia, Japan, China, India and Palestine. Among churches served by Dr. Stokes before going to St. Bartholomew's were St. Mark's Church, Shreveport, La., Trinity Church, Columbus, Ohio, and St. Andrew's Cathedral, Honolulu, T. H.

In his first public speech as Coadjutor of the diocese of Massachusetts, Bishop Stokes gave thanks to the people of this diocese for their warm welcome to him and his wife. He said he was happy that his consecration had come in the Advent season, which he compared to the relationship of the past and the future.

NATIONAL COUNCIL

These are highlights of the December meeting of the National Council telegraphed by Miss Elizabeth McCracken:

National Council declared the Supreme Court ruling on segregation just, right, and necessary. The ruling, Council said, is not only a matter of law and order but also of religious faith and democratic principles.

Council also:

✓ Approved in principle a proposal of the Overseas Department to extend the Church's mission in South America.

✓ Learned that the Builders for Christ campaign will go over the top of its \$4,150,000 goal if all pledges are paid.

✓ Learned that a revision of the pension plan for lay Church employees will give such employees a 25% increase over present grants.

MINISTRY

Social Security

By December 20th the Church Pension Fund will have in the hands of the clergy of the Church a bulletin explaining in detail the workings of the Federal Social Security Act as recently amended by Congress to apply to clergymen. Commenting on the bulletin, Bishop Goodwin of Virginia, chairman of the Joint Commission to Study Pension Plans and Clerical Salaries, says:

"Two points are especially applicable to those now approaching the age of retirement and particularly important for those clergymen now retired who plan to return to active service of a limited nature. . . .

"First, these benefits are closely related to the total earnings of the clergyman during the 12 or 24 month period beginning January 1, 1955. Therefore, those planning to reënter active, limited service on or near that date should seek to make as much salary as possible during this period. Bishops and other dioc-



BISHOP STOKES' CONSECRATION, LAYING ON OF HANDS
Almost a double formation.



BISHOP STOKES
200 waited in the cold.

esan authorities can be of great assistance in bringing this about.

"The sooner, therefore, that a retired clergyman gets back to a salary or supply earning basis the larger his Social Security benefits will be. To secure maximum benefits for himself and family he should remain active, if possible, for two full years.

"The other point that should be noted is that this Act is a welfare law based on actuarial computations, one phase of which is specifically intended to take care of the aged. This has been made clear through consultation with high government officials and it is hoped

will dispose of any feeling of reluctance on the part of a clergyman to accept what the law specifically provides for him. Of course it is something each one alone can decide for himself."

Waterfront Tribute

The Waterfront Commission of New York Harbor in its annual report paid personal tribute to the Archdeacon of Brooklyn, the Ven. Edward A. Saunders, for his role in the current war on waterfront crime. The Commission's commendation reads:

"An unceasing attack on waterfront criminals was made by interested clergymen in New York and New Jersey. Outstanding in this effort were the Rev. John M. Corridan, director of St. Francis Xavier's Labor School, Manhattan; the Ven. Edward A. Saunders, Episcopal archdeacon of Brooklyn; and the Rev. William J. Smith, director of the Institute of Labor Relations of St. Peter's College, Jersey City, N. J. These men devoted themselves to rallying a good-sized army of waterfront workers who had to surrender to the criminals or defeat them."

Disregard for Self

Capt. John Castles Francis, paratrooper chaplain at Ft. McPherson, Ga., has been awarded the Soldier's Medal for heroism.

The medal, which was awarded to Chaplain Francis for his rescue of soldiers from the burning wreckage of an airplane which had plunged into an Army mess hall at Fort Bragg, N. C., March 30th, was presented by Maj. Gen. R. G. Gard, deputy commander

of the Third Army. The accompanying citation stated that Chaplain Francis "while en route to one of the mess halls in the area, . . . observed a C-119 (Flying Boxcar) crash into an occupied building. He immediately ran to the scene of the accident. Upon arrival, both the mess hall and aircraft were in flames.

"Although there was immediate danger of explosion of the gas tanks inside the plane, with complete disregard for his own safety, he entered the wreckage and succeeded in removing two of the personnel. In an effort to rescue another person, he again entered the flaming aircraft and attempted to remove a soldier who was hopelessly entangled in the wreckage.

"Failing in this attempt, he remained to administer the last rites to the injured man even though the flames were creeping nearer."

A native of Morristown, N. J., Chaplain Francis was formerly assistant to the rector of St. Thomas Church, New York City.



CAPT. FRANCIS
Into a flaming Boxcar.

SOCIAL RELATIONS

Clergy and Industry

By the Rev. ROGER GEFFEN

More than 2000 people attended the annual convention of the National Association of Manufacturers at the Waldorf-Astoria Hotel, New York, the 1st, 2d and 3d of December.

The convention, called the Congress of American Industry, was punctuated by the kind of reference to the Almighty and to the dignity of human nature which is customary at conventions, whether they are political or sponsored by labor or management. However, there was a new and unusual development in the fact that this convention marked the inauguration on a nationwide basis of a program of clergy-industry relations by the proprietors of American business. There was no reference to this program in the public part of the Congress proceedings, but in conferences before the opening an overall program for clergy-industry coöperation was worked out. Noël Sargent, a communicant of St. Thomas Church, New York City, is the director of the program. In an interview with this correspondent, Mr. Sargent outlined the theory and practice of the program.

The National Association of Manufacturers, Mr. Sargent said, has become interested in "the Churches" because "Industry needs a high grade of intelligence, and education alone is insufficient to provide this intelligence. If our indus-

trial system is to function properly it must be manned by individuals who have a character which includes a sense of what is right and what is wrong. Essentially, we must rely on the Church to provide that character. Industry is built upon dependence on promises. It is therefore necessary to have individuals who respect their promises. Only the Church can produce such individuals.

"In the second place, our economy is based on the right of the individual to make decisions. It recognizes and rewards the differences between individuals. So do certain religions, particularly the Christian, Jewish, and Muslim religions. An enterprise system and a religion which recognize the worth of the individual have something in common.

"In the third place, all the various freedoms are tied together. When one is attacked, the others are placed in jeopardy.

"In practice, we hope to furnish the Church with a better understanding of economic problems. For one thing, this means to help the clergy to avoid the error of generalization. You know what I mean: 'One clergyman is pink, therefore they are all pink; one industrialist is a stinker, therefore they are all stinkers.' We hope also to be able to bring about contacts between personnel managers and the clergy, so that the clergy may be able to help individual workers with personal problems which may prevent them from doing their jobs well."

The eastern director of clergy-industry relations, Warren Taussig, is also a

communicant of St. Thomas Church, New York. Don Mallery, the midwestern director, belongs to the Church of the Mediator,¹ Chicago. Harvey Frye, the central director, is also an Episcopalian, while John Harmon, the southern director, is a member of Northside Methodist Church, Atlanta, and was formerly with the Methodist Board of Missions. A western director has not yet been appointed.

Mr. Sargent, and some of the regional directors with whom this correspondent spoke, made it clear that the NAM program was motivated by the realization that clergy are increasingly interested in social and economic problems, and by the fear that they tend to take the part of the working man. The directors disclaimed all intention of foisting an industry viewpoint on the clergy, asserting that their program will consist of what they call "informational aids." They did not indicate that they believed they had themselves anything to learn from the Church.

CHRISTMAS

Washington on TV

For the fourth consecutive year, CBS Television will broadcast services on Christmas Eve from the Washington National Cathedral in the nation's capital.

The Washington Cathedral "Christmas Eve service" will be broadcast from 11:30 p.m., EST, on Christmas Eve to 12:30 a.m., on Christmas Day. Celebrant will be the Very Rev. Francis B. Sayre, Jr., dean of the cathedral. Bishop Dun of Washington will deliver the sermon, and the narrator will be the Rev. Canon G. Gardner Monks.

Religious Motif

The movement to stress religious themes in Christmas cards has been growing from year to year, until in 1953 one out of five cards had a religious motif.

The National Council of Churches has been urging card manufacturers to make a larger proportion of such cards available. Some manufacturers have been surprised at how well these cards sold.

Many philanthropic organizations are offering religious Christmas cards for sale as a means of fund-raising. Some parishes sell cards showing pictures of the church. At least two of the Church's cathedrals, Grace in San Francisco and the Washington Cathedral, sell a variety of religious Christmas cards.

TUNING IN: Church of the Mediator is a somewhat unusual name, but quite appropriate, for the word that mediator translates in our English Bibles occurs four times as a title of our Lord in the New Testament — as, for example, "There

is one God, and one mediator between God and men, the man Christ Jesus" (1 Timothy 2:5). So we conclude the Prayer for the Whole State of Christ's Church, "for Jesus Christ's sake, our only Mediator and Advocate."

EDITORIAL CORRESPONDENCE

Every 13.8 Seconds

After four years of existence as a massive organ of interchurch cooperation, the National Council of Churches at the Boston meeting of its General Assembly, November 27th to December 3d, reviewed its past accomplishments and took a look at the future.

The 35,542,367 members of the constituent Churches of the NCC represent 22% of the total population of the United States; 38% of the membership in all U.S. Churches; and 63% of the "Protestant and Orthodox" Church membership. These figures were noted in a report on the state of the Churches by Dr. Roy G. Ross, general secretary, and Dr. Roswell P. Barnes, associate general secretary, which pointed out that in the last hundred years the proportion of Church membership of the country has increased from one in six to six in 10.

However, the report noted, the total number of unchurched people has continued to remain around 65 millions for the last 25 years. J. Edgar Hoover reports that in the first half of 1954 a major crime was committed every 13.8 seconds. The Churches gain 6.4 members and lose 5.3 members every 13.8 seconds.

Limitations

The Boston meeting of the NCC was the third biennial Assembly. It did not reach the heights of the constituting convention at Cleveland in 1950, nor of the second Assembly in Denver in 1952 which looked back on the achievements of integration in the first two years. In fact, it was a meeting which began to reveal the limitations of such a vast undertaking—limitations which were symbolized by the decision to make the General Assembly a triennial meeting rather than a biennial one.

The important functions of the Council are exercised by its numerous divisions and departments, each with its own board, executive committee, and secretariat. These are coordinated and governed by the General Board, which meets quarterly and passes on all public statements involving controversial issues as well as all other major policy matters. When wide discussion of some problem or program is needed, a special conference is held. Thus, the General Assembly, meeting infrequently with a large membership of 650, has very little to do except elect officers and board members whose names are presented on a single slate basis. If a subject requiring deliberation is brought before it, the matter is turned over to the appropriate Council subdivision and never comes back to the Assembly. The consciousness of official responsibility and the complexities

of combining different kinds of Church life and government make even simple questions delicate ones. Majority votes do not settle things where minorities must not be offended.

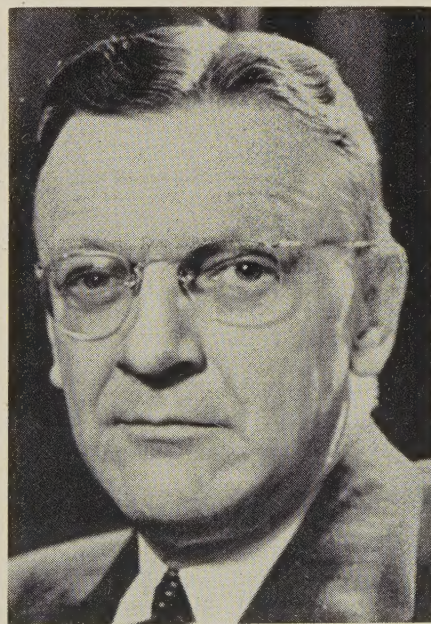
Regional Mysticism

Thus, the hottest issue to come before the Council was an issue that had already been decided, and one which generated a somewhat artificial heat—the question of the location of the Council's headquarters. Many midwestern and western delegates would have preferred a location somewhere in the midwest, with Chicago as the most likely city. But into the question was poured all the frustration of an Assembly that has nothing to do, no problems to solve, no way to vote but "yes."

This frustration was expressed in a sort of regional mysticism. A midwestern delegate was quite sincere in viewing the choice of New York with "a shiver of apprehension" that suggested biblical references to Babylon. A New-England-er deplored the shortage of New England vice presidents. Divisions instructed their nominating committees to take greater care in geographical representation.

An observer could not but recall that it was geography that first destroyed the unity of the Christian Church—the great schism between East and West; that the Reformation was largely a battle between Northern and Southern Europe; that to define morality in terms of local manners and mores is a constant human temptation.

In the modern world, the great champion against the demons of geography is the expense account. During the triennium, the NCC is going to study the



DR. BARNES

Six out of 10 belong to a Church.

possibilities of paying travel expenses to those who must cover long distances to serve on its key boards.

In the meantime, in our opinion it is a deep disservice to the ecumenical cause to keep on agitating for a reversal of the choice of New York as NCC headquarters as if such a merely practical problem were a deep spiritual issue.

Orthodox Participation

With each meeting of the NCC, one encouraging factor is ever more evident—the growing participation of Orthodox Church representatives in discussions and leadership. Not only is there an Orthodox vice president, Fr. Georges Florovsky, but a Russian Orthodox layman, Ralph M. Arkush, who was made recording secretary. Both men are veterans of the ecumenical movement and will serve with distinction not only as representatives of their Church but as wise and experienced individuals. Greek, Russian, Romanian, Syrian, and Ukrainian Orthodox are all represented on the General Board.

Spiritual Revival?

In the face of the statistical gains noted by the General Secretaries and many other signs of increasing vitality in Church programs and individual spiritual lives, the NCC did not know quite what to make of the question, "Is there a widespread spiritual revival going on in the United States?"

The Council's message, adopted on the last day, went so far as to say, "We believe that America is ready for a great spiritual awakening and revival." In the discussion, Mr. Arkush suggested that this sentence be changed to read, "We believe that America is *undergoing* a great spiritual awakening and revival." At this point, the Rev. Dr. Franklin C. Fry, president of the United Lutheran Church, said that he wondered how many of the Assembly would say that in fact such a revival was going on. When the vote on this point was called for, not a single voice in the 650-man Assembly voted "yea."

Trinitarian Emphasis

None the less, the revival of trinitarian theology in American Protestantism was amply evidenced in speeches, sermons, and devotions. The revived liturgical and ceremonial sense was also expressed in many particulars, most charmingly, perhaps in a note to the press that the altar in the Hotel Statler Ball Room was a "symbolic (unconsecrated) altar." Standing under a large gold cross, it was decorated with flowers and seven-branched candelabra. A Colored Methodist bishop preached a sermon on the saints. The clerical collar was no longer a sure sign that the wearer was ordained in the apostolic succession.

Prayer for the Pope

One of the finest and most dramatic moments of the Council came on Thursday afternoon, December 2d, when a section presentation was interrupted to give Dr. Eugene C. Blake, president-elect, an opportunity to present the following motion:

"The National Council of Churches of Christ in the United States of America in assembly at Boston prays almighty God that His healing grace may sustain Pope Pius XII in his hour of suffering and expresses its sympathy with Roman Catholic friends in their anxiety over the illness of their spiritual leader."

The resolution was adopted unanimously by a standing vote and was followed by a moment of silence. The resolution was conveyed to the Vatican through Archbishop Cushing of Boston. (In combination with the prayers of millions of Roman Catholics and others throughout the world, the intercessions for His Holiness seemed to have a remarkable therapeutic effect.)

Race Relations

The leading public issue on which the Assembly thirsted to express itself was race relations, especially the carrying out of the Supreme Court's decision against segregation in the public schools. This theme was found everywhere in speeches, section meetings, and comments from the floor. The imminent danger that the Churches will soon be "the only major segregated institution left" in American culture was noted in the secretaries' report on the State of the Churches. "About seven and one-half millions of eight million Negro Protestants belong to all-Negro denominations, and the vast majority of the remaining half-million worship in all-Negro congregations of mixed denominations," the report said.

But racially inclusive congregations do exist, and many of the fears about the establishment of an interracial policy in the local church have proved to be false, it was reported to the Assembly from a section meeting on the Christian Witness Within the Nation.

Dr. Galen Weaver, Congregational-Christian race relations expert, cited a recent survey showing that few members of the former congregation left a church when it took in members of other races. The Rev. Dr. David Cory, pastor of Cuyler Presbyterian Church, Brooklyn, told of the experience of his church in changing gradually, with the neighborhood, from an all-White constituency to one which includes Puerto Ricans, Iroquois Indians, Syrians, American and West Indian Negroes, German, Swedish, and Norwegian Americans, and old Yankee stock. No one left the church in the course of the change because pastor and people worked out the problem to-

gether. Now, some of the most conservative members say, "I'm ashamed of the mental reservations I had about this. I feel that we're better Christians and better Americans because of it."

It is believed that none of the member Communions actually has a racial clause in its membership rules at the local level.

The Assembly's Message contained a paragraph calling upon each local church to "create the attitudes essential to carrying out" the "historic decision of the Supreme Court" against segregation in the schools and to "help make the transition from a segregated to a non-segregated society . . . especially within the life and practice of the Church itself." Amendments from the floor drew special attention to housing, and expressed disapproval of segregation's political counter-offensive in some states by adding the statement: "We deplore all efforts to circumvent the Supreme Court decision."

There was no spokesman for segregation at any point in the meeting. In a recommendation adopted at one plenary session, the Churches were encouraged "to venture more courageously into racial and cultural inclusion" and "to make successful efforts in this direction more widely known."

Ethics of Barkeeping

Continuing the NCC's efforts to deal with "the difficult ethical problems lay people face daily in their jobs and occupations," the Rev. Clifford J. Earle used an illustration that dramatized the different ethical assumptions that different Churches bring to this task.

Charles P. Taft, serving as moderator at the plenary session that discussed this problem, asked Mr. Earle: "How can a bartender be a Christian in his daily work?"

Admitting that his answer would "scandalize" some, Mr. Earle replied: "If I were a Methodist, I would give one answer. If I were an Episcopalian I might give another answer. Being a Presbyterian, I would say, 'Write to the Stated Clerk.'"

A man who does not believe that total abstinence is a Christian duty can find many ways to be a Christian behind the bar, he said. In fact, a Midwestern survey has shown that in many communities "the tavern keeper is closer to families of the community as a counsellor than the pastors of many churches, because he cares more about people's problems."

10% Witness, 90% Work

As it stands today, the National Council of Churches is a big business in Christian coöperation with a budget of about \$7,000,000 a year. By far the largest single item in its budget is Church World Service, which spent \$2,313,000 for relief to Protestant, Orthodox, Old

Catholic, and other recipients all over the world in 1953. Programs in the million-dollar class also include the work of the Foreign Missions and Christian Education Divisions and the Broadcasting and Films Commission. Somewhat less than a half-million annually is spent by the Life and Work Division, which in general covers the coöperative areas formerly served by the Federal Council of Churches.

Financially speaking, therefore, the Federal Council element in the National Council of Churches only amounts to about 10% of the total, not counting Church World Service. Though it is a vast oversimplification to say that the NCC is 10% common witness and 90% common work, the statement is true enough to serve as a corrective for the 90% of public attention that is given to the most dramatic 10% of the program.

Other items of comparable size to the Life and Work budget are the Home Missions Division, and United Church Women. The public relations budget, finance, and research amount to about \$100,000 each, being parts of a general and administrative expense budget that amounts to about \$800,000.

A firm of management consultants has been working with the NCC staff to perfect the integration of the numerous interdenominational agencies that have been combined into one. With the addition of the Student Volunteer Movement for Christian Missions the number of merged agencies now amounts to 13.

Improving the Assembly

What the General Assembly, as sovereign body, should do to assert its control over this enormous and varied enterprise is a difficult problem. The mere preparation of reports to acquaint new Assembly members with what goes on is such a time-consuming task that the change of frequency from two years to three will be worth weeks of staff time.

A committee on review of reports headed by the capable Dr. Hermann N. Morse, noted that the reports to the Boston Assembly, incorporated in a 200-page Workbook plus many mimeographed additions, showed the Council serving the common concerns of the Churches well, reaching out into areas where the Churches cannot go separately, and representing the Churches in general relationships within the community which they cannot maintain separately. In general, the reports revealed sound progress.

However, "these reports should have more adequate consideration by members of the General Assembly and . . . in some more obvious way than the structure and present procedure of the Assembly seem to make possible, receive official attention for such actions as may be appropriate."

The basic solution of the problem, Dr. Morse's committee suggested, would be for the next General Assembly to erect seven standing committees "of manageable size" to review the seven major divisions of the Council's work, study the reports, consult with staff, and report their findings to the plenary sessions.

To which we would add that there should be an eighth committee to review the work of the most powerful creature of the General Assembly — the General Board; and that all the committees should consist to the greatest possible extent of individuals who are not currently serving in close relationship with the work they are reviewing.

Differences in ecclesiastical outlook appear in surprising places. Churches of Congregational polity tend to regard a national Church meeting as primarily a gathering for the discussion of great issues and the experience of fellowship. Churches with a strong national organization look upon such a meeting as a place to make rules for the conduct of Church life, survey national administration and programs, and, in general, conduct business. The Boston General Assembly of the NCC, trying to do both, did neither very well. We believe that, if Dr. Morse's recommendations are followed, the St. Louis Assembly, to be held in 1957, will be a much more important moment in the life of coöperative Christianity than the 1954 Assembly.

Communion and Breakfast

Some 53 members of the Episcopal Church attended a corporate Communion and breakfast held at Emmanuel Church, Boston, December 2d, in connection with the National Council of Churches. Headed by Bishop Sherrill, Presiding Bishop of the Episcopal Church and first president of the NCC, they included delegates, consultants, speakers, visitors, staff members, observers, — all in all, a representative sample of the 2,000 members of coöperating Christian Churches who gathered in Boston to assist 650 of their number to transact the Council's business.

Besides the usual high good humor and friendship typical of such gathering, there was some serious discussion of the problems of the National Council of Churches — its impact on the internal tensions of the Episcopal Church; its difficulties in giving leadership to the lay constituency of the Churches on social issues. Comments were kept "off the record" to facilitate free expression of doubts, misgivings, and hopes.

Bishops present besides Bishop Sher-

rill included Bishops Nash of Massachusetts; Horstick of Eau Claire; Loring of Maine, Warnecke of Bethlehem; Baker, Coadjutor of North Carolina; and Higgins, Coadjutor of Rhode Island. (Bishop Donegan of New York arrived later to take part in the closing sessions of the Assembly.)

Affectionate greetings were sent to Bishop Sterrett, retired bishop of Bethlehem, long a leader in ecumenical affairs, who was absent for the first time since the founding of the NCC. Bishop Sherrill suggested that the message sent him in Florida be worded, "Wish we were there."

Highest ranking NCC executive present was Don Bolles, head of the Public Relations Department.

Other Churchpeople at the breakfast, in the order of their seating around the table beginning at the reporter's right were:

Miss Ellen Gammack, Mrs. Richard T. Loring, Miss Avis E. Harvey, The Rev. Shelton Hale Bishop, Roderick S. French, Miss Edna Beardsley, Mary Chester Buchan, Miss Leila Anderson, the Rev. Albert R. Chambers, Eileen M. Hutt, Monique Roman, the Rev. John V. Butler, the Rev. Gardiner M. Day, Mrs. Sherrill, the Rev. James W. Kennedy, the Rev. David A. Works, the Rev. Paul Musselman, the Rev. Glenn D. Lewis, the Rev. Robert G. Metters, rector of the host church; Mrs. Emory W. Lane, Ruth H. Fodani, Marion S. Grush, Mrs. J. Bird-sall Calkins, Frances Cooper, William L. Connelly, Emerson Brown, Mrs. Lawrence P. Doty, Mrs. Arthur M. Sherman, the Rev. Arnold Nash, the Rev. Whitney Hale, the Rev. William G. Wright, Douglas A. Bushy, the Rev. Almon R. Pepper, Allan R. Crite and his mother, Mrs. Crite, Esther Stamats, Mrs. Edw. B. Sullivan, Mrs. Horstick, Mrs. Clifford C. Cowin, Mr. and Mrs. Paul B. Anderson, the Rev. Elsom Eldridge, the Rev. Benedict Williams, the Rev. Charles W. Kappes, Jr., Judge Robert M. Marsh.

Elected to serve on the General Board of the Council by the Assembly were Bishops Sherrill and Higgins, the Rev. Frs. Bishop and Butler, Messrs. Crite and Peter Day, Judge Marsh, and Mrs. Cowin. Miss Fran Cooper was chosen as a member of the General Board from the Life and Work Division, having the special qualifications of youth, temporary residence at Mount Holyoke where she is attending college, and permanent residence in the far west — the diocese of Oregon. A number of other members of the Episcopal Church serve on the General Board because of some special assignment, including Miss Harvey, Charles P. Taft, Noel Sargent, Charles R. Hook, and perhaps others.

ENGLAND

End to Misunderstandings

In revising Canon Law, the Convocations of Canterbury and York recently reaffirmed earlier resolutions regarding the Order of Deaconesses in order to put "an end to misunderstandings which have existed for some time past regarding the nature and character of the Order." The Convocations said that "the Order of Deaconesses is the one Order of Ministry in the Church of England to which women are admitted by prayer and the laying on of hands of the Bishop."

A statement of that reaffirmation, made by the Archbishop of Canterbury in his speech to the Upper House of Convocation at the time of the discussion on the Canons regarding deaconesses, is now being widely distributed among Churchpeople. The purpose of the distribution, according to the statement, is "in the hope that they [Churchpeople] will give it their prayerful consideration. . . ."

The misunderstandings which gave rise to the reaffirmation came from two sources — one from a supposed identification of the Order of Deaconesses with the diaconate for men, and the other from the assumption that its members might be aspiring to the priesthood.

The statement explains:

"At her ordination as a deaconess, a woman receives by episcopal ordination a distinctive and permanent status in the Church and is dedicated to a lifelong service and ministry. The Church thus gives to her ministry authorization and authority by the laying on of hands. No vow or implied promise of celibacy is involved."

"The functions which a deaconess is authorized by the Church to perform are the teaching of the Christian Faith; the pastoral care of women and young people and ministry to the sick and the whole. . . ."

The statement concludes:

"A fuller understanding of the Order of Deaconesses and a greater use of its potentialities will lead to an enrichment of the total Ministry of the Church, and a strengthening of its evangelistic and pastoral power. . . ."

New Suffragan

The suffragan see of Dunwich in the diocese of St. Edmundsbury and Ipswich, England, has been filled by the appointment, with the Queen's approval, of the Rev. Thomas Herbert Cashmore, diocesan missionary of Wakefield, York.

TUNING IN: ¶No promise of celibacy is involved in a woman's becoming a deaconess in the Church of England, for in that part of the Anglican Communion a deaconess may marry and still retain her diaconal status in the Church. In the American

Church, however, a deaconess automatically vacates her office by marriage. Minimum age limit for deaconesses has varied from the early Church's 60 years to American Church's 23 years. Present American canon specifies 25 years.

A Home-Made Nativity Play . . .



OF all the plays and pageants at Christmas time none has quite so much meaning for our family as the one we have at home. It all began several years ago as a special Christmas gift for Nana.

"It's so hard to think of something different to make," said Beau.

"Let's have a play for her!" said Bink, whose one idea of how to entertain any house guest is to put on a Bink-directed theatrical performance. It may be an original ghost story or a magic show, or the whole audience may be taken on a jaunt into outer space. But this time the theme was ready made, and Beau fell in with his suggestions with enthusiasm.

Planning began at that moment over the kitchen table, gathering momentum and elaboration as the December days sped past, so that, when the "play" was presented on the night before Christmas, it was no passing entertainment but a cherished and lasting part of our family Christmas. Thus each year, when the tree has been blessed and lighted and the stockings are hung, the grown-ups of our family sit waiting in the living room while the children make whispered preparations on the other side of the door leading into the next room.

"We're ready," calls a voice from behind the curtain. "Turn out the lights."

There is the same expectant hush which falls over any audience as the curtain rises. (We discovered in the first few moments of the original performance that the attitude of amused condescension with which adults frequently greet their children's impromptu plays has no place here.) The stage lights brighten. Arms upraised in a gesture of solemnity, the Prophet Isaiah appears. His red robe and turbaned head present a colorful picture against a blue velvet backdrop.

"Prepare ye the way of the Lord,
Make straight in the desert a highway
for our God" (Isaiah 40:3).

The stirring words of his prophecy lose none of their magnificence delivered in the voice of a small boy.

"For unto us a Child is born,
Unto us a Son is given:
And the government shall be upon His
shoulder:
And His name shall be called Wonderful,
Counselor, The Mighty God, The
Everlasting Father, The Prince of
Peace" (Isaiah 9:6).

The wonderful story of the coming

*that will provide fun for children, and a
simplicity of performance befitting the
humility of Him whose birth it proclaims.*

By Dorothy Roby Schneider

of the Saviour of mankind has begun to unfold before our eyes. It moves with the freshness and vivacity of children, presented with a simplicity fitting the humility of the One whose birth it proclaims. Yet to those who participate and to those who watch it brings all the joy, wonder, and love which are the essence of Christmas.

The actors are two, but the characters are many. In addition to Isaiah, there is a Roman soldier, an angel, a shepherd, Mary, and Joseph, and the Baby. It's all made possible through the use of puppets.

In spite of the undignified reputation of puppets our Christmas puppets give an inspiring performance. It may be that the darkness lends enchantment, or that the warmth of Christmas has melted our hearts and the light from its candles has misted our eyes. Or it may even be true that the scenes before us have a hint of the quality of tapestry and a suggestion of the paintings of the old masters brought to life.

The accessories for the play are anything but elaborate. They are all home-made from whatever comes to hand, and made in large part by the children themselves. The stage is in a doorway hung with a pair of floor-length draperies on a curtain rod. We hang a third curtain over a narrow light-weight strip of wood to keep it rigid, then pin it between the side curtains at a height of about four feet from the floor. Another is hung in the middle from the top, part way down, leaving an opening for the stage.

The puppets have all the charm of Grandmother's patchwork quilt. Their clothes, their hair, and even their sock heads have once known intimate association with all the members of the family, plus a few neighbors and friends. There is more than charm to be found

in them, however; for, as we have made them, a little of ourselves has gone into the making along with the scraps of cloth and yarn.

The mechanics of construction consisted in first of all cutting off the toe of a sock, stuffing it with cotton batting, or even with the rest of the sock cut up in strips. (The more faded the sock, the more natural the color of the face! Some that were too dark we soaked in a bleach until we got a shade we liked.) We then bent a small piece of light-weight cardboard to make a tube into which a child's middle finger would comfortably fit. We secured the tube with scotch tape. It was then placed in the open end of the sock, the sock gathered around it and tied tight with heavy thread. The body is the straight cut clothing, roomy enough for a child's hand, and sewed to the head. The faces we at first embroidered with eyes, nose, and mouth, but later discovered that we could save time and give more interesting expressions by putting them on with drawing ink. Hair is not even necessary if the head is covered.

For the next scene, the Annunciation, our angel's wings are white cambric, contributed by a neighbor. On his head is a circle of multiple strands of yellow embroidery thread. The children decided that our Lady must be dressed in blue with a flowing white mantle. Since her dress is such plain cotton we embroidered a yoke on it with a darker blue thread.

As the matchless story is read (St. Luke 1:26 f), Mary kneels before the angel. Her arms are crossed in a sign of dedication and promise, as she accepts her high privilege: "Behold the handmaid of the Lord; be it unto me according to Thy word."

One outgrowth of assembling mate-

The Living Church



rials and making our puppets was the desire on the part of the children for research to be sure the costumes were correct. We consulted the encyclopedia, read again the Petershams' beautifully illustrated book, *The Christ Child*, and were interested in discovering through National Geographic magazines and View Master slides that many of the people today in Palestine wear the same sort of dress that was worn in ancient times. We also spent many happy minutes poring over our mammoth Family Bible with its "2,000 scripture illustrations on steel, wood, and in color."

What did a Roman soldier wear at the time of Christ's birth? We made him a helmet out of aluminum foil. The children wished that he might have a suit of chain armor, but settled for a toga-like cape. A scroll of white paper, conveniently pinned right to his sleeve, and he was ready to read the decree of the emperor:

"And it came to pass in those days, that there went out a decree from Caesar Augustus, that all the world should be taxed. . . . And all went to be taxed, every one into his own city." (St. Luke 2:1f).

Now Joseph leads Mary tenderly and slowly across the stage, suggesting that difficult journey from Nazareth to Bethlehem, while we hear the words describing it.

"And Joseph also went up from Galilee, out of the city of Nazareth, into Judea, unto the city of David, which is called Bethlehem . . . to be taxed with Mary, his espoused wife, being great with child."

He is an unmistakable St. Joseph with a bright red, yellow, and black striped robe and a sash of yellow. As we made it the children were reminded of that other earlier Joseph with his coat of many colors.

"And so it was, that, while they were there, the days were accomplished that she should be delivered."

During these words Joseph puts the manger in place. It is a small box which attaches to the bottom edge of the stage-opening by means of hooks made from a coat hanger, and it is filled with hay which the children picked in the fields.

"And Mary brought forth her first born

son, and wrapped him in swaddling clothes, and laid him in a manger; because there was no room for them in the inn."

The music of "Silent Night" is appropriate here, and when played on the phonograph gives the children an opportunity to get their hands out of the Mary and Joseph puppets and into others for the next scene.

"And there were in the same country shepherds abiding in the field, keeping watch over their flock by night."

Our shepherd is dressed in blue and white stripes, his head swathed in a white scarf, his staff made of pipe cleaner.

"And, lo, the Angel of the Lord came upon them, and the glory of the Lord shone round about them: and they were sore afraid. . . ."

The angel of the Annunciation serves

us again. If we had more children perhaps we could handle more shepherds and a whole choir of angels. However, one of each represents the scene effectively. The one angel moves to the center of the stage, and we imagine the others.

"And suddenly there was with the angel a multitude of the heavenly host praising God, and saying,

"Glory to God in the highest, and on earth peace, good will toward men..."

In our minds we picture the excitement which accompanied the shepherd's decision to go in search of the Child, the eager group of men hurrying into the town on an unbelievable mission. Then we share their tender adoration as we, too, behold the scene which awaited them there.

"And they came with haste, and found Mary, and Joseph, and the babe lying in a manger."

Although our children's Nativity play was originally planned just for the family, it has had more far-reaching effects than we anticipated, and has brought the attention of many children besides our own to the real reason for celebrating Christmas.

It is not the finished performance which is the objective. Spontaneity is a more desirable quality for children's dramatics than perfection. If they have been rehearsed ad infinitum they lose their freshness for the participants.

I remember a Christmas Eve when I was a child when my sister and I had a sudden inspiration to bedeck ourselves as angels and announce the good news of Christmas. After putting on our "play" at our house we went to our grandmother and grandfather's and did it all again for them.

I could not tell you just what we said or did, but I shall never forget how much fun we had doing it. I am sure it was an unfinished production, but I am also sure it had deep meaning for us and came from our pure joy in Christmas.

Children remember with greatest pleasure the things they do themselves because they want to. We can give them props, make suggestions, provide them with the framework which breeds inspiration, but we must let them do it themselves.

The Manger

A ROUGH little manger
Sheltered Him sleeping,

Guarded Him waking,
Gave Him safe-keeping
His first nights and days

(Sing blessings,
Sing praise) . . .

The dark empty place
Holding Love, full of grace.
O, never was seen
So wondrous a sight
As when the small manger
Grew radiant with Light.

LUCY A. K. ADEE



ST. MARY'S, HOLLY
An old coffee pot was filled with snow.

Christ Comes To a City Dump

and feels at home, as His nativity is
celebrated on a rickety table in the
overheated darkness of a Nebraska night

By the Rev. Chandler Sterling

Rector, Grace Church,* Chadron, Neb.

This is the story of Christmas in the mission field of Chadron, Neb., where the author ministers to an area the size of Connecticut, and where many of the communicants are poverty-stricken Indians.

THE tiny wooden box was lifted out of the wagon and placed in the shallow, dusty grave. The lid was nailed down after the last of the family had filed silently by. White, talcum-colored earth was shoveled in the grave, sending up clouds of ashy dust. One of the men stepped forward, extending a handful of faded paper flowers taken off a neighboring mound of earth. He stuck them upright in the ground, one at a time.

"... we commit the body of this child to the ground. . . ." As I stepped back from the grave and closed the book, a piercing scream went up from one of the women. The others joined in with mournful, throaty wails that rolled

on and on over the silent, treeless plain. A man started singing,

"Qa to kata ihan
Hed wanun kiciya ka pi ta. . ."
("We'll meet again in the sweet bye
and bye. . .")

The people returned to their wagons and jalopies.

"Which one is the mother?"

*Grace, Chadron: A parish of a hundred families. Have just doubled their present property by the acquisition of a large house and spacious grounds for Church school use adjoining the church. Two years ago completed the rehabilitation of the church and parish house for their 65th anniversary. Two men in seminary, one more next year.

TUNING IN: ¶Celebration of Holy Communion is normally restricted to the morning (i.e., to an hour approximately between midnight and midday), in order that it might be received fasting, as the first food of the day. But abnormal

situations require abnormal solutions; and, when the choice is between Holy Communion in the afternoon or evening and no Holy Communion at all, obedience to our Lord's command to "do this," would seem to justify the former alternative.

"Mother over in that wagon," pointed Chief Bartholomew. "She having new baby right now. Baptize maybe next week, elo*?"

The wind is rising. It is turning colder. The air smells of snow. Eighty-three miles to St. Mary's† for the Christ Mass at three in the afternoon.¶ Dirt roads. Shortcut trails. Must start. It's now 1:20 p.m.

A thousand feet above the valley the wind had risen to a 50-mile-an-hour gale. The snow began, in horizontal trips like fuzzy string racing across the windshield. Back down through the ridge for mile upon mile of hazy driving in the hypnotic dream of the man engulfed in enveloping whiteness of winter's storm. The sudden jarring as the car rides on to the shoulder of the road cuts short the delicious lulling of the whirling snow.

There were 75 people jammed into the overheated little white church. One family had come 53 miles to make their Christmas Communion, and to have their infant son baptized. An old coffee pot was found and filled with snow, to be melted on the stove to provide water for the Baptism. By the time the Creed had been said the pot was steaming. A solemn procession was formed to the font, headed by an acolyte wearing husking gloves and carrying the boiling water. Clouds of steam enveloped the family and the procession as the water was poured into the cold stone font with a loud, coughing hiss.

"We receive this child into the congregation of Christ's flock; and do sign him with the sign of the Cross. . . (wonder how that Indian woman came out?). . . ."

A Christmas sermon about cows. How would you, with your knowledge, experiences, aptitudes, and abilities like to be compressed into the body of one of your steers and live with other cows who were not like that? This is what God did when He was born into the body of a child. Mary, for whom our church was named, gave consent to be used as a means for God to enter human life. "Who for us men . . . came down. . ."

And then, on with the Liturgy. "And to all thy people give thy heavenly grace; and especially to this congregation here present" [in this cold, grey half-light of a Christmas Eve storm]. "Because Thou didst give Jesus Christ . . . to be born as at this time for us. . . and . . . that we may continue

*"Elo" means "o.k."

†St. Mary's, Holly: a ranch mission of 40 families who last year rebuilt their entire church, adding, besides electricity and water, a new undercroft, sanctuary and sacristy, kitchen, etc. A \$15,000 investment, all labor and money came from the people.



The Author

After seven years as rector of a suburban parish (Our Saviour, Elmhurst, Ill.), Fr. Sterling moved his family to Chadron, Nebraska, out in the northwest corner of the state, near the Wyoming and South Dakota boundary. He took charge of a mission field the size of the state of Connecticut, consisting of one parish, in the college town of Chadron, and four missions. This field, being on the boundary of the Sioux Reservation, has increasing numbers of Indians "spilling over" from the Reservation, many in a state of grinding poverty. "These are largely our own people," says Fr. Sterling "and there are no facilities for caring for them other than return to the Reservation."

Fr. Sterling, his wife, and six daughters, live in the center of this vast ranching area. He says, at the start of his fifth year, that except for the demanding and unceasing work he has "never had it so good."

in that holy fellowship. . . ." "The peace of God, which passeth all understanding. . . . Remain with you always."

Is there time to take the short-cut to Gordon* if one stalling is allowed? Let's go. The car has been filled to the roof with presents of food: roasts, steaks, chickens, bacon, eggs, canned vegetables, jams and preserves, a sack of potatoes, and Christmas cookies. What a wonderful present from these good people.

Mustn't forget. Go down back of the cattle-sales barn first. There, in a tent bulging out with the wind, sat an old squaw, squatting on a box with the family of 10 gathering around her. "Mr. Father here, Grandma. Bring Communion."

Time for a hamburger and a cup of coffee at the Daisy Cafe before the evening Eucharist. The waitress picked up the check.

"Don't ask no questions because ain't supposed to say who paid. Now a piece of pie by me, Reverer."

The sense of the nearness of our Lord's loving presence was strong among us this night. More than half of those present had never witnessed the Lord's own service before. The congregation was silent — as in the stable 1900 years ago. "O holy child of Bethlehem, descend to us, we pray; cast out our sin and enter in, be born in us today. . . ."

The wind had gone down. The snow fell in lazy flakes. The car picked up speed, now going down the highway.

*St. Mark's, Gordon: ranching and wheat town of 2500. A large lot was given last year. There is no building as yet. The work here is new. Twenty families.

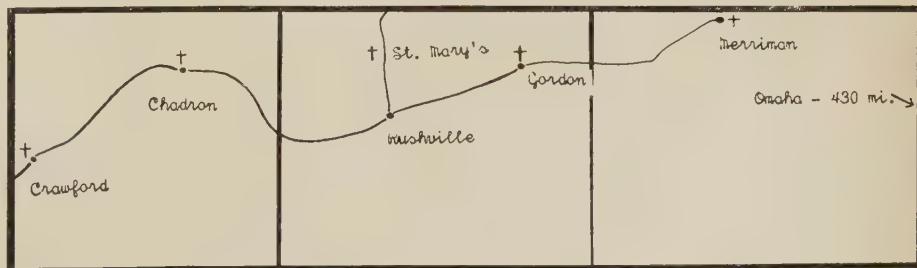
TUNING IN: ¶The ox of pride and the ass of prejudice seem to refer to the tradition according to which the ox and ass of Nativity scene stand, respectively, for the Jews and the Gentiles — the Jews being under the yoke of the law (in

The flakes dashed themselves against the glass. An hour's silent ride home to the parish church. Before the rich, golden dossal hung a huge wreath of juniper boughs, the only decoration in the church except for the tall poinsettias on the altar festively arrayed with the creamy white and gold frontal made by a former priest, long since forgotten.

"O come, all ye faithful. . . . (the unfaithful are here, too, it looks like); I'll bet it has stopped snowing." As in the stable of that first Christmas, here, too, were the ox of pride and the ass of prejudice,† looking through unknowing eye at all that was taking place — "But as many as received Him, to them gave He power to become the Sons of God. . . ."

On they come, the broken, the healed. The scarred from battle with sin, the young and new, yet fresh and glowing. The hopeful, the dulled, the eager, the joyous, the sad. (Up in that wagon . . . was it a boy?)

Two a.m. Fall into bed. Nothing to do until eight o'clock in the morning.



CHADRON MISSION FIELD
Santa Claus walking on the night.

which they "boasted" as the means of their salvation) and the Gentiles being so blinded by prejudice that they regarded the wisdom of God as "foolishness." Another interpretation makes the ox refer to the Shepherds, the ass to the Wise Men!

There come together on Christmas Day a handful of the faithful who could not be present last night. Once again "a great and mighty wonder today on earth is done."

Christmas morning at the rectory. Confusion thrice confounded. The opening of gifts accompanied by the shrill voices of five excited little girls, all flooded with kindness of people. We are all weighed down with many gifts. There is much coming and going of people. Gay laughter, joyous shouts of discovery. The room strewn with holiday wrappings, boxes, string, cookies, candy, fruit, all kinds of gifts and presents. The doorbell rings.

There stands a young boy with an envelope. "Gotta wait for an answer," he reports. A penciled note on a piece of gift wrapping:

"Dear Mr. Father: Chrismas coming soon. Lots of Indians be on the town Crawford.* Big party at Little Wolfs. Many boys and girls not much toys. Shoes for bare feet. Clothes too need. How about come to camp on city dump on crawford on the night chrismas. Bring altar. Vestments. Big book. 32 for comunion, bring cordon we sing carols waiting for S. Claus walking on the night please.

"ps, also shoes for old lady who wears rubbers only now and dry pants for baby babtise. Inform boy. thank you.

JOE SITS HOLY.†

In the gathering darkness of the late Christmas afternoon we set off for a 30-mile ride over icy roads, packed in tight with gifts and requested items, portable altar, and accordion. There, in a shack with a ceiling barely tall enough to stand erect, and not much larger than the rectory living room, are gathered 51 Indians. Seated on planks supported by empty oil drums the congregation silently (and confidently) await the beginning of the evening festivities.

(Continued on page 21)

*St. Monica's, Crawford: the Church had an active ministry during the military days of old Ft. Robinson. Mission closed since the early 1930's. Work resumed this year with promise of success.

†Joe Sits Holy is one of the older Indians.

The Grace of God Has Appeared

TO most people, perhaps, the least interesting part of the Christmas Midnight Eucharist is the Epistle — the second one provided, to be “used at the first Communion,” if “Holy Communion be twice celebrated on Christmas Day.”

This passage (Chapter 2, verses 11 to 15, of the New Testament Epistle, or Letter, to Titus), has nothing of the idyllic beauty and charm of St. Luke’s story of the Nativity that accompanies it as the Gospel, nor of the sonorous majesty of the opening words of the Epistle to the Hebrews read at the later celebration on Christmas Day.

And yet, when one reflects upon it, these obscure verses from an obscure part of the New Testament bring an announcement as dynamic (if somewhat more restrained) as the angelic proclamation: “Behold, I bring you good tidings of great joy, which shall be to all people”; for the passage from Titus begins by proclaiming the era of the Gospel: “The grace of God that bringeth salvation hath appeared to all men, teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly in this present world. . . .”

“The grace of God that bringeth salvation hath appeared to all men” — the Revised Standard Version, with somewhat better regard for the Greek, renders this: “The grace of God has appeared for the salvation of all men.” The Nativity of the Son of God inaugurates the era of God’s grace, of the operation in human affairs of a new power, the saving Gospel in all of its ramifications.

For several centuries Christian civilizations have numbered the years using the supposed date of the Nativity as their starting point. Thus we write A.D., Anno Domini, “in the year of our Lord.” Sometimes we speak of any current year as “this year of grace,” which means this year in that succession of years since “grace and truth came by Jesus Christ” (St. John 1:17).

“The grace of God hath appeared. . . .” In their original context [see box on p. 17] these words come at the end of an exhortation to Christian conduct, in which the duties in the Christian community of old and young, men and women, masters and slaves are outlined. Thus “young women” are to love their husbands and children, and to be good home-makers (“domestic”); the “young men” are to be “sober minded” — which means more than temperate in drink; servants are not to steal from their masters, but to prove themselves trustworthy.

Christians are to behave this way, according to the writer, because “the grace of God that bringeth salvation hath appeared to all men, teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly in this present world [literally, “in the age that now is”]; looking for that blessed hope, and the glorious appearing* of the great God and our Saviour Jesus Christ. . . .”

The cheerful discharge of such seemingly humdrum duties as those of husband and wife, employee and employer, is the appropriate response to the appearance of God’s grace in the person of Christ,

*The Greek word here translated “appearing” is *epiphaneia*, “manifestation” — the word that gives us “Epiphany,” but here used of our Lord’s manifestation at the end of the world. The word “appeared” in “the grace of God . . . hath appeared to all men” is *epehane*, from the same root.

The Blessed Bird

From the Flyleaf of a Sixteenth-Century Prayerbook

THE storke she rose on Christmas eve
And sayde unto her broode,
I now must fare to Bethlehem
To viewe the Sonne of God.
She gave to eche his dole of mete,
She stowed them farely in,
And far she flew and fast she flew
And came to Bethlehem.
Now where is he of David’s line
She asked at house and halle,
He is not here, they spoke hardly,
But in a maungier stalle.
She found Him in a maungier stalle
With that most Holy mayde.
The gentle storke she wept to see
The Lord so rudely layde.
Then from her panting breast
She plucked the feathers white and warm,
She strewed them in the maungier bed
To keep the Lord from harm.
“Now blessed be the gentle storke
Forevermore,” quoth He,
“For that she saw my sadde estate
And showed such pietye.
Full welcome shall she ever be
In hamlet and in halle,
And called henceforth the blessed bird
And friend of babies all.”

as Christians await His even more glorious appearing at the end of time.

The Christian era is the era of the working out of God's grace in the lives of men and women, of boys and girls. Each year is *annus Domini*, a year of the Lord. As such, it is a year of grace — a year of fresh opportunity for "us men," for whom the Son of God became man that we might become the sons of God.

Thus the message of the Epistle for the earlier Christmas Eucharist has a real place in our observance of the Feast. In our celebration of the "good tidings of great joy," we dare not forget the sterner demands that the message of salvation imposes: that we are to "live soberly, righteously, and godly, in this present world; looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ. . . ."

Only by so living, "as we joyfully receive Him for our Redeemer," may we, in the words of the Collect for the Midnight Eucharist, "with sure confidence behold Him when He shall come to be our Judge."

Bishop's Diaries

BISHOPS are one class of people required to keep diaries. For, according to Canon 43 Sec. 2 (c), of the Canons of General Convention, "every bishop shall keep a record of all his official acts, which record shall be the property of the diocese, and shall be transmitted to his successor."

As bishops differ, so do their diaries differ, in style as well as in content. Thus the diaries of many bishops are factual recordings. Other bishops take occasion in their diaries to comment upon the state of the Church both within and beyond their jurisdictions, the condition of the world, and the relevance thereto of the Christian message.

Some bishops write in a breezy, informal conversational style that must make "The Bishop's Diary" the first thing in the diocesan magazine that its readers turn to. Some bishops bring their wives into their diaries, either by reference to Mrs. Crozier or to whatever is the first name of the first lady of the diocese. One bishop alludes to his wife as "the big Boss."

Here is one of the choicest entries: "Sunday, March 15th: Mrs. ——— and I drove to ———, celebrated the Holy Communion, confirmed a class of 19, and preached."

A bishop's diary that is a literary masterpiece is that of Bishop Bayne of Olympia, as it appears in the October, 1954, issue of the *Olympia Churchman*. In these excerpts the Bishop records some of his post-Anglican-Congress doings in the style of the famous 17th-century diarist, Samuel Pepys.

Here is the first entry, describing a visit to Olympia of the Bishop of Singapore, the Rt. Rev.

An Exhortation

to Christian behavior, with the reason therefor

The second chapter of the "Letter of Paul to Titus," as the Revised Standard Version calls it, is here given according to that version. The second paragraph gives the reason for the conduct urged in the first. And the second and third paragraphs, in corresponding King James Version, are the Epistle for the first Eucharist of Christmas, usually that at midnight.

RSV's "our great God and Saviour Jesus Christ," replaces KJV's "the great God and our Saviour Jesus Christ." The RSV thus renders the Greek more naturally and suggests a higher doctrine of Christ.

Traditionally ascribed to St. Paul, the Pastoral Epistles (I and II Timothy and Titus) are regarded by modern scholars as coming from a later hand, though possibly based upon notes of St. Paul.

BUT as for you, teach what befits sound doctrine. Bid the older men be temperate, serious, sensible, sound in faith, in love, and in steadfastness. Bid the older women likewise to be reverent in behavior, not to be slanderers or slaves to drink; they are to teach what is good, and so train the young women to love their husbands and children, to be sensible, chaste, domestic, kind, and submissive to their husbands, that the word of God may not be discredited. Likewise urge the younger men to control themselves. Show yourself in all respects a model of good deeds, and in your teaching show integrity, gravity, and sound speech that cannot be censured, so that an opponent may be put to shame, having nothing evil to say of us. Bid slaves to be submissive to their masters and to give satisfaction in every respect; they are not to be refractory, nor to pilfer, but to show entire and true fidelity, so that in everything they may adorn the doctrine of God our Saviour.

For the grace of God has appeared for the salvation of all men, training us to renounce irreligion and worldly passions, and to live sober, upright, and godly lives in this world, awaiting our blessed hope, the appearing of the glory of our great God and Saviour Jesus Christ, who gave himself for us to redeem us from all iniquity and to purify for himself a people of his own who are zealous for good deeds.

Declare these things; exhort and reprove with all authority. Let no one disregard you.*

*Reprinted by permission of the publishers, Thomas Nelson & Sons.

Henry Wolfe Baines:

"SEPTEMBER 1-4: So begins another month and another Autumn, and I never so unready, because of August and its meetings, and my visitation schedule not even done so I know not where I am to spend the Fourth Sunday after Trinity, 1955, and mighty unsettling too; but Singapore come and mighty pleasant the few days, and on Saturday to the Mountain but rain and fog, alas, so all Harry saw were trees adrip and a deer run head on into my wagon and all of us never sorrier at the bewildered, frightened, hurt thing."

A reference to the Primate of All England:

"... and [I] slept all afternoon, and so to the Arena and a fine Service of Witness at night and Canterbury as full of humor and warmth as ever any bishop and more brains

than most too, and Monday back to Seattle to the humor, warmth, etc., of the Seattle Housing Authority."

Something of the heart-breaking character of the ministry breaks into print in the bishop's wry comment that he is "much torn how to say what the Church wants to say about sin and its remedy, and still have the world understand"; yet he finds his diocese "as fresh and joyous as ever it was," and himself in the eighth year of his rounds knowing "better what to say and what not!"

One of the days in Bishop Bayne's diary concludes — as must many a day of many a bishop — with a late ride home after an evening confirmation, but on this particular occasion "listening to a Berlioz symphony on the radio, and why he was ever allowed to write save for the Grand Entrance in a country circus I know not, and so home and my spouse still reading so I mighty grumpy but mighty pleased, to read, too, but not long."

A bishop's diary can be a medium not only of enjoyment but of evangelism. The canonical provision that "every bishop shall keep a record of all his official acts" is, of course, satisfied by factual entries, which need not even be published.

But if the diary appears in the diocesan magazine, it will stand a better chance of being read if it is something more than a mere chronicling of routine events. Here is an evangelistic tool that every bishop can develop according to his own particular gifts.

CONVENT CHRISTMAS

(For The Sisters of St. Anne)

CHRISTMAS was to the child
A wooden crèche, straw-filled,
And a doll the nuns adored.

She was forbidden to touch
This toy within her reach;
She was told to kneel on the flagstone.

The candles were three times three,
Our Lady's robe was blue . . .
The eyes of the statue watched her.

She could make each candle spear
Grow tall or not be there
Through half-shut sleepy eyes.

When the singing and prayers were done
She wanted to be alone
To love and comfort the doll.

MAXINE BRINKLEY.

And, as some diarists, like Pepys, have become immortal, here is a way for bishops to achieve immortality.

A priest or layman who enjoys his bishop's diary need not keep that fact a secret. Certainly bishops do not go around looking for flattery. Nonetheless, everyone appreciates genuine appreciation. So, if you like your bishop's diary, tell him so — and tell others, too.

RELIGION IN ART

By WALTER L. NATHAN, Ph.D.

The Nativity

(See cover)

Piero della Francesca (Italian, 1416?-1492)

ST. BRIDGET, the great Swedish mystic of the late fourteenth century, described in her "Revelations" how she saw in a vision Mary kneeling before the newly born Saviour and adoring Him, while a choir of angels sang in wonderful harmony. This vision appealed greatly to the spirit of the age, for it added glory to the Virgin Mother as the first of all human beings to recognize Christ's divinity. From around 1400 on artists liked to represent the Nativity in accordance with St. Bridget's vision, as did Piero della Francesca in this beautiful painting now in the London National Gallery.

Borgo San Sepolcro

Piero, one of the outstanding pioneers in Italian art, was born in the hill town of Borgo San Sepolcro in Umbria. He worked at Florence, Urbino, Rimini,

Rome, and Arezzo (where he painted a magnificent series of frescoes illustrating the history of the True Cross), and died in 1492 in his native city. He was a serious-minded and scientifically interested painter, intensely preoccupied with the problems of light and space. His discoveries helped establish the scientific laws of perspective.

The unfinished panel of the "Nativity," apparently his last work, shows the advance he had made. The plastic quality of the figures is fully developed, in other words, they do not look flat as in earlier art. Their relationship in space is perfectly clear. Effects of sunlight and shadow are well understood, the perspective is flawless.

Yet Piero della Francesca should not be judged by his technical proficiency alone. The "Nativity," like his other paintings, is of great originality of con-

ception, and reverently spiritual in mood. This strangely impressive picture, apart from its poetic quality, has the sharply focused clearness of an image that leaves us wondering whether we are dreaming.

The singing maidens seem so alive and "real," yet somehow we never for an instant doubt that they are angels. The shepherds stand in silent awe before the miracle they are called to witness, and one of them emphatically points to heaven. Joseph sits next to them in deep meditation as if trying to comprehend the full significance of the event. The bird on the roof of the shelter, the spot of sunlight on the wall, and the verdant Umbrian hills, have an almost tangible reality of existence. But the kneeling young mother can only be Mary, and we are all the time conscious of the profound spiritual reality in the birth of Christ.

An Unbending Loyalty

A book of particular interest to Anglicans was published recently — John Whitgift and the English Reformation, by Powel Mills Dawley. This important work by the professor of Ecclesiastical History in the General Theological Seminary we gave for review to the newly appointed professor of Ecclesiastical History in another seminary, Nashotah House, the Rev. H. Boone Porter. Here is Fr. Porter's review of Dr. Dawley's book:

A BOOK that will provide pleasant and informative reading both for the general reader and for the more specialized student is *John Whitgift and the English Reformation*, by Powel Mills Dawley, professor of Ecclesiastical History in the General Theological Seminary.

Dr. Dawley, in this work on the great Elizabethan archbishop, presents a skillful blending of biography with a more general historical account. Whit-

JOHN WHITGIFT AND THE ENGLISH REFORMATION. The Hale Lectures 1953. By Powel Mills Dawley. Scribners. Pp. xii, 254. \$3.

gift was born in the early 1530's, just as England was breaking its links with Rome. He received most of his schooling from an uncle, a dispossessed abbot who sympathized with Henry VIII's policies.

Whitgift entered Cambridge University during the reformed reign of Edward VI, only to graduate and obtain a college fellowship during the Papist reign of "Bloody Mary." He was soon ordained deacon and priest; by this time the moderate reign of Elizabeth I had begun.

In this topsy-turvy age, Whitgift acquired an unbending loyalty to the English Church, and an unbending zeal to defend that balanced and moderate character to which God had called it. During Whitgift's later years, when he was Archbishop of Canterbury, the Church of England gained the stability that it has never since lost.

Dr. Dawley's treatment of Elizabethan Church life is extremely interesting and will be a surprise to many readers. On the other hand, it is unfortunate that historians of our Church must deal at such length with the attacks launched on us by Rome and Geneva. Many well-read Churchpeople are thoroughly informed about the errors which we have avoided, but have little knowledge of

the positive, constructive, and creative elements within Anglicanism itself.

The *Primers* and other layfolk's prayer books, for instance, show us that a distinctively Anglican type of devotion was going on right through all the reverses of the Reformation period. Unless we can appreciate this continuity of the positive elements in English 16-century spirituality, Whitgift's position — and that of the younger High Churchmen whom he fostered — remains a mystery.

Dr. Dawley's book will be useful not only to students of religious questions, but to all concerned with the history of the period. Historians will indeed look forward to the longer biography of Whitgift which Dr. Dawley promises.

It is regrettable that the fine portrait reproduced on the dust cover was not used as a frontispiece.

ONE of the most comprehensive collections of prayers that this editor has seen was published not long ago by Crown Publishers, Inc., and is now available also in paper back as a Dell Publication. It is *The Book of Prayers, Compiled for Protestant Worship*, edited by Leon and Elfrieda McCauley, with an introduction by Harry Emerson Fosdick. (Mr. McCauley, whose wife is his collaborator on this book, is the manager of Seabury Press, the Episcopal Church's publishing house.)

The book contains a wide variety of prayers gathered from a number of sources with the "advice of an interdenominational group of authorities on prayer" — of which the Rev. John Wal-

THE BOOK OF PRAYERS, Compiled for Protestant Worship. Edited by Leon and Elfrieda McCauley. Introduction by the Rev. Harry Emerson Fosdick, D.D. Crown Publishers, Inc. Pp. viii, 184. \$1.25.

Paper back edition (A Dell Publication). On the newsstands, 25 cents.

lace Suter, D.D., Custodian of the Standard Book of Common Prayer, was a member. The prayers are grouped into 36 categories — Of Home and Family, Of the Armed Forces, In Time of Sickness, For Finding a Place in



Life, Family Graces, to name a few.

In such a diversity of material intended for such wide use (a fact which makes the title a practical necessity), there will be much that will not appeal to everyone. Nevertheless, on the whole the editors have done a first rate job in filling a real need. The Prayer Book is well represented — in some instances edited or adapted, but in others without alteration.

Not all of the adaptations are happy ones: for example, "thy world-wide Church of Christ" is a clumsy and awkward substitute for "thy Holy Catholic Church" in the prayer taken from p. 37 of the Prayer Book ("O Gracious Father, we humbly beseech thee for thy holy Catholic Church. . ."). "Holy Church Universal" would have been better, if substitution had to be made.

There is some liturgically good non-Prayer-Book material, like the Prayer for Peace on p. 107 and that for Labor Day on p. 120.

If there is a particular need for which one cannot find a prayer in this collection, the chances are that he won't find it anywhere else. There is even a prayer for a woman to say before going shopping!

In Brief

FINDING GOD. Course I. Family Church Series. By the Rev. H. M. Wilson. Edited by Janet J. Campbell. Diocesan Book Store, 1608-A Virginia St., E., Charleston 1, W. Va. \$1.

Forty lessons organized with hope that leader will grasp central idea of each; and then, by discussion, will help group find its own answers. Wife of Bishop Campbell, Coadjutor of West Virginia, collaborated with author to make material available for use of isolated families.

Course is concerned with finding God and God's will for us. Based upon Ten Commandments and Beatitudes, with prayers and other appropriate material included.

Those who have problems with small Sunday Schools, Family Church Service, isolated families, or shut-ins will find material helpful, but should correct some of the psychology: e.g., one wonders if children are helped to grow beyond negative emotions simply by being told that people with such emotions are "very dirty people" (p. 35), "are rats" (p. 70), and that others will "treat you like a dog that is dirty and covered with fleas" (p. 46).

RUTH MORRISON.

Books Received

EVANSTON: AN INTERPRETATION. By James H. Nichols. Harpers. Pp. 155. \$2.

THE ENJOYMENT OF STUDY in School or on Your Own. By John Somerville. New York: Abelard-Schuman. Pp. xii, 209. \$2.50.

BENEDICTE'S SCRAPBOOK. A Treasury of Illustrations for Pastors, Teachers, Christian Workers and Other Public Speakers. Compiled by William B. Gamble. Eerdmans Publishing Co. Pp. 252. \$3.95.

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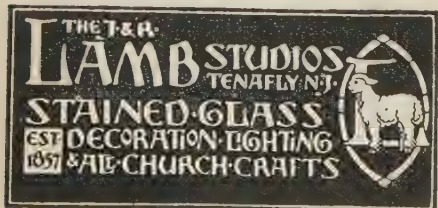
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— DIOCESAN —

ARIZONA

Outdoor Service

The dedication service for the new memorial building of St. Luke's Hospital, Phoenix, Ariz., was held recently. Bishop Kinsolving of Arizona presided at the outdoor service, held in the hospital's West Court, and speeches were made by Gov. J. Howard Pyle and Senator Barry M. Goldwater.

Founded in 1907 as a tuberculosis hospital, St. Luke's is being rebuilt so that it can be used for other disease as tuberculosis is brought under control. The new extension provides 64 beds, bringing the total number to 146. Costing \$556,000, the addition is a memorial to a number of people, including former Bishop Atwood of Arizona, the hospital's founder, and the Rev. Bertrand R. Cocks, its co-founder and first superintendent.

RHODE ISLAND

Movingest Church

St. David's-On-The-Hill, Cranston, R. I., is reported to be the "movingest" church in the diocese of Rhode Island. Its old church was sold early this year because it was too small, and the parish found temporary quarters, first in a Masonic lodge and later in the chapel of the Rhode Island Industrial School for boys. The new building, delayed by two hurricanes, is now in use and will be dedicated December 19th. At the first service held there, the growing parish taxed its capacity of 350.

MICHIGAN

Frontier Evangelism

Bishop Emrich of Michigan has announced the receipt of a gift of \$100,000 for a new program of "frontier evangelism."

Commenting on the unexpected development, Bishop Emrich said, "This marks a great milestone in the life of the diocese. Because of the imagination and Christian commitment of one layman and his wife, we will now be able to embark on a bold and comprehensive program of carrying the Faith to the multitudes in this area who are outside the Church.

"Our plan is to reach out on this 'frontier' of humanity, using all modern means of mass communication, to make known the message of Christianity. We are not concerned here with bricks and mortar, or primarily, the existing organizations of the Church; our interest is in people now completely untouched by the Church."

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The Living Church

City Dump

(Continued from page 15)

Facing the east wall, and under the only window in the hovel, the altar is set up on a rickety table alongside the community Christmas tree. Popcorn straws of indeterminate age supplement the pieces of broken colored glass, fashioned in odd design by bubble gum, and the faded wrappings which serve as ornaments.

Standing before the people, I put on my cassock, my surplice, and a white, beaded stole made many years ago by a Sioux squaw. It is a profound and disturbing experience to celebrate a feast of the Holy Nativity in a shack on the city dump amidst the cast off and the rejected, having only the light of two candles flickering in the overheated darkness.

I move the sleeping dog gently with my foot to a safer place under the altar, and remove a battle-scarred tomcat from the lower branches of the tree. I turn to hand the cat to Joe and nearly fall over the squatted figure of a 90-year-old blind squaw directly beside the altar already holding out her hands to receive the Lord.

The Holy Mysteries begin. . . . There was no room for Him at the inn. . . . (O God, what has the white man done, charging into their stone-age culture like we have? Our Lord and His Church are here atoning for the sins of His children against these simple people. . . .) "Take . . . eat . . . in remembrance that Christ died for thee. . . . Feed on Him in thy heart. . . ." Nineteen hundred years ago He came to earth, born in an outbuilding on the edge of town. He came again tonight to a city dump, the dwelling place of the outcast. He must have felt right at home.

The Sacrament is received first by the men, then the young mothers, holding out one hand while clutching a nursing infant with the other.

Some of them are without husbands, even a man to bring them bread. Some of the children are white. That baby sleeping in the mother's arms can't be more than two or three days old. Finally the older children and the old

squaws receive, all silently seated and pressed together.

As I begin to replace the sacred vessels on the altar the chief steps forward and, apologizing to me for speaking in Dacotah, addresses the gathering. I am called upon to make a speech. I perform badly. The chief then tells the Christmas story in their language first, and then repeats it in English for the younger ones. He concludes by asking me to play the accordion for the carol sing.

"Santa is coming," he announced, "he is just now passing through Edgemont and walking fast. Wife right behind. Only 40 miles to go. We wait for him and sing carols real loud so he find us in the dark. Make him hear noise."

We sing carols and praise God in Dacotah and English for nearly an hour. Finally, a loud knocking on the door. In strides a huge Santa dressed in a coonskin coat with a white scarf tied around his neck and a weather-beaten mask pinned to the front of the visor on a railroader's cap. He was greeted with much laughter and many taunting remarks.

"Why so late, old man? You walk from north pole? What's in the sack? Old crow? Dead jackrabbit? Where did you steal the presents?"

For nearly two hours the slow, steady distribution of gifts goes on. One orange at a time, one piece of candy at a time, wrapped gifts one at a time. There are pocket combs and hand lotion for everyone. There are dolls for every girl child and toy autos for every boy. There are comic books for everyone. I am presented with a beaded leather purse the size of a money bag. Finally Santa is presented with a lighted Christmas candle and forcibly escorted to the door with the words, "Good night old man. This candle help you find your way like the star help the Wise Men and Jesus help us."

I start slowly toward the door when Joe speaks. "There's a baby to baptize yet."

"Oh, yes; which one, now?"

"The one born yesterday by the mother in the wagon. You bury her other one. She want to name him for you. Okay? Elo."

REPRINTS

ANGELS ROUND MY BED. By Christine F. Heffner.

Mrs. Heffner, a frequent contributor to THE LIVING CHURCH, describes the early stages of her recovery from poliomyelitis in terms of an angelic visitation, which makes valuable reading for all Churchpeople, especially those in adversity. 10 cents per single copy; 8 cents each for 25 or more; 7 cents each for 100 or more.

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Seven Anglicans

Seven Anglicans will be offering courses in religion at Columbia University in the spring session starting February 1st, 1955. They are on the faculties of Columbia College, Barnard College, and the School of General Studies of the University, which combine to present these courses.

The Rev. John M. Krumm, chaplain of the University, serves as executive officer of the Department.

A newcomer to the Department is the Rev. Canon Howard A. Johnson of the Cathedral of St. John the Divine, who will offer for the first time a course on "Kierkegaard and Religious Existentialism." Other Anglicans are: the Very Rev. James A. Pike, dean of the Cathedral of St. John the Divine, the Rev. Otis R. Rice, chaplain of St. Luke's Hospital, New York, the Rev. Edmond L. Cherbonnier, Prof. Virginia Harrington of Barnard, and Dr. Marguerite B. Block of Columbia. Prof. Ursula Niebuhr, head of the Department of Religion at Barnard College, is also an Anglican but will be on sabbatical leave during the coming session.

Under an arrangement worked out by Dean Pike while he was chaplain at Columbia, all courses are open to the public. Among courses offered by Anglicans are: Christian Ethics, Oriental Religions, History of Religion in America, and Marriage and the Family.

COLLEGES

Church Life on the Campus

Members of the Canterbury Club of the University of Maryland have developed a program called "Church Life on the Campus" which they present at any parish which invites them to do so. A student delegation puts on the program with the help of a display of literature, a projector, and slides showing the work of Canterbury on campus. The program describes the problems of a newcomer to a large university and shows how the fellowship and counseling of Canterbury can help.

ACU CYCLE OF PRAYER

December

19. Sisters of the Holy Nativity, Providence, R. I.
21. St. Thomas' Church, Glen Carbon, Ill.; Emmanuel Church, Washington, D. C.
22. Church of the Mediator, Allentown, Pa.
23. The House of the Redeemer, New York, N. Y.
24. St. Barnabas' Church, Chicago, Ill.; Christ Church Chapel, Brooklyn, N. Y.
25. Church of the Messiah, Central Islip, N. Y.

CHANGES

Appointments Accepted

The Rev. George A. Burns, formerly rector of Holy Trinity Church, Logan, W. Va., is now vicar of Trinity Church, Anderson, Ind. Address: 226 W. Thirteenth St.

The Rev. A. Donald Davies, formerly rector of St. Paul's Church, Manhattan, Kans., is now on the staff of the National Council's Department of Christian Education. Address: 28 Havemeyer Pl., Greenwich, Conn.

The Rev. Theodore J. Ehrlich, formerly curate of All Saints' Church, Riverside, Calif., is now vicar of St. Luke's Mission, Fontana, Calif. Address: 8321 Chantry Ave.

The Rev. Richard S. Hall, formerly vicar of St. Thomas' Mission, Ennis, Tex., is now vicar of Grace Church, Dallas. Address: 2747 Searcy St., Dallas 11.

The Rev. Myron D. Herrick, formerly in charge of Trinity Church, Bonham, Tex., is now curate of St. John's Church, Decatur, Ill., and vicar of St. Stephen's Mission, Taylorville. Address: 530 N. Church St., Decatur.

The Rev. Donald L. Jackson, formerly rector of Grace Church, Ottawa, Kans., is now curate of St. James' Church, Wichita, Kans. Address: 359 N. Clifton, Wichita 8.

The Rev. Albert G. R. Mason, formerly vicar of St. Andrew's Church, the Bronx (Clason Point), New York, is now chaplain of Willard State Hospital, Willard, N. Y.

The Rev. Edward C. McCoy, formerly curate of St. John's Church, York, Pa., is now assistant of St. Mark's Parish, 1625 Locust St., Philadelphia 3.

The Rev. Earl O. Minturn, formerly rector of St. Thomas' Church, Garden City, Kans., is now rector of St. Peter's Church, Pittsburg, Kans. Address: 223 W. Kansas, Pittsburg, Kans.

The Rev. Gordon R. Olston, who recently was appointed executive assistant to the Bishop of Milwaukee, is now also canon missionary of the diocese. Address: 804 E. Juneau Ave., Milwaukee 2.

The Rev. Frederic J. Raasch, formerly rector of the Church of the Epiphany, Independence, Kans., will on January 1st become rector of St. John's Church, Third and Topeka, Wichita, Kans.

The Rev. Robert C. Strang, who was ordained deacon in July and has been serving as general missionary in Nevada, is now vicar of St. Philip's in-the-Desert, Hawthorne, Nev. Address: Box 253-3, Hawthorne.

The Rev. Millard G. Streeter, formerly vicar of St. Patrick's Church, El Cerrito, Calif., is now

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ate of St. Francis' Church, Ocean Ave. and Fernando Way, San Francisco.

the Rev. Charles Sykes, formerly rector of nity Church, Seneca Falls, N. Y., is now rector Zion Church, Rome, N. Y. Address: 701 N. rge St.

the Rev. H. Neville Tinker, formerly rector of Church of the Holy Cross, North Plainfield, J., is now associate executive secretary of the ision of Leadership Training, Department of ristian Education, the National Council. Address 28 Havemeyer Pl., Greenwich, Conn., or at idence: Apt. 164 Putnam Park, Greenwich.

the Rev. Dr. Hewitt B. Vinnege, formerly in rge of the Church of the Mediator, McComb, ss., and its associated missions, will on January become vicar of St. John's Church, Crawfords- e, Ind., and chaplain to Episcopal Church ents at Wabash College.

the Rev. Jervis S. Zimmerman, formerly curate Christ Church, Norwich, Conn., and chaplain Norwich State Hospital, is now rector of rist Church, West Haven, Conn. (The Zimmer- ns also announced the birth of a son, John edrich, on November 18th.)

Resignations

The Rev. Edd L. Payne has resigned as curate St. Augustine's Chapel, Trinity Parish, New rk, to become a postulant of the Order of the ly Cross, West Park, N. Y.

The Rev. Richard C. Talbot, Jr. has resigned work at St. Helena's Church, Boerne, Tex., d retired because of failing eyesight. He will e in California.

Changes of Address

The Rt. Rev. Anson Phelps Stokes, Jr., newly- nsecrated Bishop Coadjutor of Massachusetts, d Mrs. Stokes, formerly addressed in New York y, may now be addressed at 182 Walnut St., ookline 46, Mass.

The Rev. B. S. Appley, of the diocese of New rk, formerly addressed at RFD 6, Norwich, nn., may now be addressed: RFD 2, Box 232, les Ferry, Conn.

The Rev. William A. Gilbert writes that his e address and that of St. Paul's Church, Ven- ra, Calif., have been changed from S. Oak St. the new parish buildings at 3300 Loma Vista Rd. St. Paul's is now holding services in the new ation, except for the early Communion services d the 11 o'clock services. These too will e nsferred to the new buildings early in the w Year.

The Rev. Donald C. Stuart, who has been doing pply work at St. Luke's Church, Richmond, ., will assist at St. Philip's Church, Coral bles, Fla., from December until Easter. Fr. l Mrs. Stuart are living at 1225 Castile Ave., al Gables 34.

Ordinations

Priests

ansas — By Bishop Fenner: The Rev. Benja- a Bradshaw Minturn, on November 30th, at Martin's in the Field, Edwardsville; presenter, Rev. J. B. Covey; preacher, the Very Rev.

NOTICES

DIED

CKRILLE, LUCY VAUGHAN, entered into est at her home, 11 W. Kirke St., Chevy Chase, , at the age of 89.

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THE LIVING CHURCH

J. W. Day; to be vicar of St. Martin's and to have charge of the work in Tonganoxie, un-organized.

New Jersey — By Bishop Banyard: The Rev. Clarence A. Lambelet, November 13th, at Christ Church, New Brunswick, where he is curate. The Rev. Mr. Lambelet is also chaplain for Episcopal Church students at Rutgers University. Preacher, the Rev. Dr. Robert Bosher; presenter, the Rev. Dr. Walter H. Stowe.

By Bishop Banyard: The Rev. Joseph A. Di-Raddo and the Rev. Ronald G. Albury, November 20th at Trinity Church, Cranford. Preacher, the Rev. F. V. Carthy. The Rev. Mr. DiRaddo will continue as vicar of Sunnyside Mission, Linden; the Rev. Mr. Albury is curate at Grace Church, Merchantville.

By Bishop Banyard: the Rev. John A. Van Sant, November 27th, at the Church of the Epiphany, Ventnor. Preacher, the Rev. John Crockett; presenter, the Rev. K. J. Hafer. The Rev. Mr. Van Sant is curate at Christ Church, Woodbury.

Deacons

New York — By Bishop Donegan: Dr. George M. Davis, Jr., vice-president of George T. Davis, Inc., was ordained in October in the Cathedral of St. John the Divine, at the age of 59.

The ordinand, who graduated from Dartmouth College in 1918, was then interested in the ministry, but entered the family's undertaking business. He will now continue his secular work, but will be director of youth worship at Trinity Church, New Rochelle, N. Y.

Armed Forces

Chaplain (Capt.) John C. Francis, USA, formerly at Fort Bragg, N. C., is now post chaplain at Fort McPherson, Ga.

Depositions

John Doyal Prince, Jr., presbyter, was deposed on November 29th by Bishop Carpenter of Alabama, acting in accordance with the provisions of Canon 60, Section 1, and with the advice and consent of the standing committee; the action was taken for causes not affecting moral character; renunciation of the ministry.

Births

The Rev. John K. M. Baiz, and Mrs. Baiz, of Christ Church, Warren, Ohio, announced the birth of their third son, Eric von Ammon, on October 10th.

The Rev. Kenneth D. Higginbotham and Mrs. Higginbotham, of St. Thomas' Church, Philadelphia, announced the birth of twins, Paul Byron and Stephen Lee, on October 14th.

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Checks should be made payable to THE LIVING CHURCH RELIEF FUND and sent to the office of Publication, 407 E. Michigan Street, Milwaukee 2, Wis., with notation as to the purpose for which they are intended. They are kept separate from the funds of the publisher, and the accounts are audited annually by a Certified Public Accountant.

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ex Mon & Sat 9; C Sat 4:30 & 7:30 & by appt

SAN FRANCISCO, CALIF.

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Rev. Weston H. Gillett; 261 Fell St. nr. Gough
Rev. Francis Kane McNaul, Jr.
Sun Masses 8, 9:30, 11 (High & Ser); 9 MP; Daily
7:30 ex Sat; Fri, Sat & HD 9:30; 9 MP, 5:30 Ev;
1st Fri HH 8; C Sat 4:30 & 7:30 & by appt

ST. FRANCIS' San Fernando Way
Rev. E. M. Pennell, Jr., D.D.; Rev. M. G. Streeter
Sun 8, 9:30 & 11; HC Wed 7, HD & Thurs 9:15

WASHINGTON, D. C.

WASHINGTON CATHEDRAL Mount Saint Alban
Rt. Rev. Angus Dun, Bishop; Very Rev. Francis B.
Sayre, Jr., Dean
Sun HC 8, 9:30; MP, Ser 11 (1 S HC), Ev 4;
Wkdays HC 7:30; Int 12; Ev 4; Open Daily 7 to 6

ST. PAUL'S 2430 K St., N.W.
Sun Masses: 8, 9:30, 11:15 Sol, Ev & B 8; Mass
daily ex Sat 7, Sat 12; Prayer Book day 7 & 12
Noon; C Sat 5-6

FORT LAUDERDALE, FLA.

ALL SAINTS' 335 Tarpon Drive
Sun 7:30, 9, 11 & 7; Daily 7:30 & 5:30; Thurs
& HD 9; C Sat 4:30-5:30

ORLANDO, FLA.

CATHEDRAL OF ST. LUKE Main & Jefferson Sts.
Sun 7:30, 9, 11, Ev 5, Compline 7:45; Daily 7:30
& 5:45; Thurs & HD 10; C Sat 7

ATLANTA, GA.

OUR SAVIOUR 1068 N. Highland Ave., N.E.
Mass Sun 7:30, 9:30, 11; Wed 7; Fri 10:30; Other
days 7:30; Ev B Sun 8; C Sat 5

CHICAGO, ILL.

ST. BARTHOLOMEW'S 6720 Stewart Avenue
Rev. John M. Young, Jr., r
Sun 7:30, 9, 11 HC; Others posted

ST. JAMES' Huron & Wabash (nearest Loop)
Rev. H. S. Kennedy; Rev. G. H. Barrow
Sun 8 & 10 HC, 11 MP & Ser (1 S HC); Daily 7:15
MP, 7:30 HC, also Wed 10; Thurs 6:30; (Mon thru
Fri) Int 12:10, 5:15 EP

EVANSTON, ILL.

ST. LUKE'S Hinman & Lee Street
Sun Eu 7:30, 9, 9:15, 11, Ch S 9; Weekdays Eu 7,
10; Also Wed 6:15; Also Fri (Requiem) 7:30;
MP 9:45; 1st Fri HH & B 8:15; C Sat 4:30-5:30,
7:30-8:30 & by appt

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ALL SAINTS' (at Ashmont Station) Dorchester
Rev. Sewall Emerson; Rev. T. Jerome Hayden, Jr.
Sun 7:30, 9 (& Sch), 11 (MP & Sol), EP 6;
Daily 7, Wed & HD 10; Thurs 6, EP 6; C Sat 5, 8

DETROIT, MICH.

INCARNATION 10331 Dexter Blvd.
Rev. C. L. Attridge, r; Rev. L. W. Angwin, c
Sun Masses: 7:30, 10:30. Daily: 6:30, also Mon,
Wed, Sat & HD 9; C Sat 1-3, 7-8

ST. LOUIS, MO.

HOLY COMMUNION 7401 Delmar Blvd.
Rev. W. W. S. Hohenschild, r
Sun HC 8, 9, 11 1 S, 11 MP; HC Tues 7, Wed
10:30

BUFFALO, N. Y.

ST. PAUL'S CATHEDRAL Shelton Square
Very Rev. Phillip F. McNairy, D.D., dean; Canon
Leslie D. Hallett; Canon Mitchell Haddad
Sun 8, 9:30, 11; Mon, Fri, Sat HC 12:05; Tues
Thurs, HC 8, prayers, Ser 12:05; Wed HC 11,
Healing Service 12:05

ST. ANDREW'S 3107 Main at Highgate
Rev. Thomas R. Gibson, r
Sun Masses 8, 10 (Sung), 11:45, MP 9:30;
Daily 7, Thurs 10; C 7:30-8:30

NEW YORK, N. Y.

NEW YORK CATHEDRAL (St. John the Divine)
112th Amsterdam, New York City
Sun HC 7, 8, 9, 10, 11, Cho MP 10:30, Ev 4,
Ser 11, 4; Wkdays HC 7:30 (also 10 Wed & Cho
HC 8:45 HD); MP 8:30, Ev 5. The daily offices
are Cho ex Mon

ST. BARTHOLOMEW'S Park Ave. and 51st St.
Rev. Anson P. Stokes, Jr., r
8 & 9:30 HC, 9:30 & 11 Ch S, 11 M Service &
Ser, 4 Ev, Special Music; Weekday HC Tues 10:30;
Wed & Saints' Days 8; Thurs 12:10; Organ Recitals
Fri 12:10; Church open daily for prayer

GENERAL THEOLOGICAL SEMINARY CHAPEL

Chelsea Square, 9th Ave. & 20th St.
Daily MP & HC 7; Daily Cho Ev 6

HEAVENLY REST 5th Ave. at 90th Street
Rev. John Ellis Large, D.D.
Sun HC 8 & 10, MP & Ser 11, EP & Ser 4; Tues &
Thurs & HD HC 12; Wed Healing Service 12;
Daily: MP 7:45, EP 5:30

ST. IGNATIUS' Rev. C. A. Weatherby
87 St. & West End Ave., one block West of B'dway
Sun 8:30 & 10:30 (Sol.); Daily 8; C Sat 4-5

ST. MARY THE VIRGIN Rev. Grieg Taber, D.D.
46th St. between 6th and 7th Aves.
Sun Masses 7, 8, 9, 10, 11 (High); Daily: 7, 8,
9:30, 12:10 (Fri); C: Thurs 4:30-5:30, Fri 12-1,
4:30-5:30, 7-8; Sat 2-5, 7-9

RESURRECTION 115 East 74th
Rev. A. A. Chambers, r; Rev. F. V. Wood, c
Sun Masses: 8, 9:15 (Instructed), 10:30 MP, 11
(Sung); Daily 7:30 ex Mon & Sat 10; C Sat 4-5

ST. THOMAS 5th Ave. & 53rd Street
Rev. Frederick M. Morris, D.D., r
Sun HC 8, 9, 11 1 & 3 S, MP & Ser 11; Daily
8:30 HC, Thurs 11; Noondays ex Sat 12:10

NEW YORK, N. Y. (Cont.)

THE PARISH OF TRINITY CHURCH
Rev. John Heuss, D.D. r

TRINITY Broadway & Wall St.
Rev. Bernard C. Newman, v
Sun HC 8, 9, 11, EP 3:30; Daily MP 7:45, HC 8,
12, Midday Ser 12:30, EP 5:05; Sat HC 8, EP 1:30
HD HC 12; C Fri 4:30 & by appt

ST. PAUL'S CHAPEL Broadway & Fulton St.
Rev. Robert C. Hunsicker, v
Sun HC 8:30, 10; Daily MP 7:45, HC 8, Midday
Ser 12 ex Sat, EP 3; C Fri & Sat 2 & by appt

CHAPEL OF THE INTERCESSION
Broadway & 155th St.
Rev. Robert R. Spears, Jr., v
Sun HC 8, 9:30 & 11, EP 4; Weekdays HC daily
7 & 10, MP 9, EP 5:30, Sat 5, Int 11:50; C Sat
4-5 & by appt

ST. LUKE'S CHAPEL 487 Hudson St.
Rev. Paul C. Weed, Jr., v
Sun HC 8, 9:15 & 11; Daily HC 7 & 8; C Sat 5-6
8-9, & by appt

ST. AUGUSTINE'S CHAPEL Rev. C. Kilmer Myers,
292 Henry St. (at Scammel)
Sun HC 8:15, 9:30, 11, 12:15 (Spanish), EP 5
Thurs, Sat HC 9:30, EP 5

ST. CHRISTOPHER'S CHAPEL 48 Henry Street
Sun 8, 10, 12 (Spanish Mass), 8:30; Daily 8
(Wed, Fri, 7:45), 5:30; Thurs & HD 10

CINCINNATI, OHIO

ST. MICHAEL AND ALL ANGELS 3626 Reading Rd.
Rev. Edward Jacobs, r
Sun Masses 8, 9:15 & 11, Mat 10:45; Daily
ex Mon 10, C Sat 7:30 to 8:30

PHILADELPHIA, PA.

ST. MARK'S Locust St. between 16th & 17th Sts.
Sun HC 8, 9, 11, EP 4; Daily 7, 7:45, 12, 5:30
Thurs & Sat 9:30; Tues & Fri 12:10; C Sat 4-5

PITTSBURGH, PA.

ST. MARY'S MEMORIAL 362 McKee Pl., Oakland
Sun Mass with ser 10:30; Int & B Fri 8; C Sun 10
& by appt

COLUMBIA, S. C.

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Rev. Ralph H. Kimball, r
Sun 8, 10, 11:30; Tues 7; Wed 7:30; Thurs 10
Fri 8, EP 5:45, C 6

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MADISON, WIS.

ST. ANDREW'S 1833 Regent St.
Rev. Edward Potter Sabin, r
Sun 8, 11 HC; Daily HC 7:15 ex Wed 9:30

LONDON, ENGLAND

ANNUNCIATION Bryanston St., Marble Arch, W.
Sun Mass 8 (Daily as anno, HD High 12:15)
11 (Sol & Ser), Ev (Sol) & B 6:30 (3:15 as
anno.) C Fri 12, & 7

KEY—Light face type denotes AM, black face
PM; add, address; anno, announced; appt,
appointment; B, Benediction; C, Confessions;
Cho, Choral; Ch S, Church School; c, curate;
d, deacon; EP, Evening Prayer; Eu, Eucharist;
Ev, Evensong; ex, except; HC, Holy Communion;
HD, Holy Days; HH, Holy Hour; Instr, Instruc-
tions; Int, Intercessions; Lit, Litany; Mat, Ma-
tins; MP, Morning Prayer; r, rector; r-em, re-
ctor-emeritus; Ser, Sermon; Sol, Solemn; Sta,
Stations; V, Vespers; v, vicar; YPF, Young
People's Fellowship.